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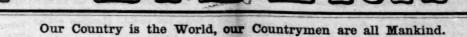
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The following gentlemen constitute the Financial Committee, but are not responsible for any of the debts of the paper, viz : - PRANCIS JACKSON, ELLIS GRAY LORING, EDMUND QUINCY, SAMUEL PHILBRICK,

WM. LLOYD GARRISON, Editor.

VOL. XXVIII. NO. 12.



can only continue through our participation in wrong doing. To this conviction the free States are tending.

J. B. YERRINTON & SON, Printers.

NO UNION WITH SLAVEHOLDERS.

The United States Constitution is 'a covenant with

death, and an agreement with hell."

The free States are the guardians and essen

tial supports of slavery. We are the jailers and con-

tal supports of stavery. We are the jailers and con-stables of the institution. . . There is some excuse for communities, when, under a generous impulse, they espouse the cause of the oppressed in other States, and by force restore their rights; but they are without excuse in aiding other States in binding on men an unrighteous yoke. On this subject, our pathers, in

PRAMING THE CONSTITUTION, SWERVED FROM THE BIGHT. We their children, at the end of half a cen-

tury, see the path of duty more clearly than they, and must walk in it. To this point the public mind

has long been tending, and the time has come for look-ing at it fully, dispassionately, and with manly and Christian resolution. . . No blessing of the Union can be a compensation for taking part in the enslaving

of our fellow-creatures; nor ought this bond to be

perpetuated, if experience shall demonstrate that it

BOSTON, FRIDAY, MARCH 19, 1858.

WHOLE NUMBER, 1419.

SELECTIONS.

THE CONFLICT BETWEEN RELIGIOUS TRUTH AND AMERICAN INFIDELITY. SPEECH OF HON. J. R. GIDDINGS.

In the House of Representatives, February 26, 1858. Upon the great issue of Freedom or Slavery pending before the American People. WRITTEN OUT BY HIMSELF.]

The House being in the Committee of the Whole on the State of the Union, Mr. GIDDINGS said:

Mg. CHAIRMAN :-Questions of mere economy, these which relate to banks, to internal improvents, or protective tariffs, no longer occupy the pablic mind. These subjects have given place to questions of more transcendent importance, to those which relate to the rights of mankind, to the religious, moral, and political elevation of our race. The discussion of these subjects has in all past times been attended with agitation and excitement. times been attended with agitation and excrement. It brings the rights of the people into conflict with despotism, whatever may be the form of government under which the discussion takes place. Such is now the condition of this mighty nation; our Union is shaken to its very centre by the agitation of great and undying truths. Our Government is eedom and tyranny, and it be-

which we found our political action.
The late message of the President in relation to ansas is without precedent in the history of execu-Ransas is without presented in the interty of the tive communications to this body. Its tone of contempt for the people of that Territory finds no precedent in our Government; while the language of the people of Kansas, expressed by her Legislature, is most extraordinary for sovereigns to use towards a screant already arraigned before the tribunal of the lar mind for high crimes and misdemeanors. the best service I can render the people on the present occasion would be to analyze the subject which now absorbs the popular mind; and, so far

able, to define the issue now pending before the That issue is founded upon fundamental religious truths, which are maintained by one political party,

and denied by the other.
Immediately after the last Congress adjourned, Government publicly denied the great primal octrine of our Government, that all men are endowed by their Creator with inherent, equal, and ina-linuable rights.' They essayed to obliterate the line of demarkation drawn by our patriot fathers between the despotisms of a darker age, and the rights of mankind as understood in this nineteenth century. The annual message of the President, in its leading

sitions and in its details, wholly disregards those at of human nature, and speaks of men created the image of God, with undying spirits, with eternal destinies, as transformed into property, in direct contradiction of those truths which the Amer-ican people have long regarded as 'self-evident.'

It will be my object to render this issue more dis-netly obvious. Its importance is transcendent; ad, however fully other gentlemen may have apviated it. I feel constrained to admit that I have reciated it, I feel constrained to admit that I have failed to comprehend its vastness, or set bounds to the consequences naturally resulting from its decision; yet every member of society is bound to examine and to act upon his own responsibility. Our fathers, recognizing God as the author of human life, proclaimed it a 'self-evident' truth that every human being holds from the Creator an inalignable right to live to sustain and protect life at

ienable right to live, to sustain and protect life, at-ain knowledge, elevate his moral nature, and enjoy

These prerogatives were recognized as 'gifts of God, lying behind and above human legislation; and the founders of our institutions proceeded to declare that governments are instituted among men to secure their enjoyment. Thus our Republic was founded on religious truth, and it was thus far emphatically a religious Government. It has ever been sustained by the religious sentiment of the na-tion; and it will only fail when this element shall be discarded by the people. The attempt now made to overthrow these religious truths demands the

Everest condemnation.

There are but a few men who openly deny the ex-stence of a Supreme Being, or that He is clothed with the attributes of infinite wisdom, truth, and astice; or that men are religious in degree as they qualities, make them their own, assimilate their characters to that of Deity. This is the sense in which I use the term 'religion.' I do not speak as a sectarian. Indeed, sectarians do not regard mem-bership as religion, but merely as the evidence of is feeling on the part of the individual. All adjust that those who are wise, truthful, just, and pure, of all denominations, and men who, possessing their attributes, belong to no particular sect, are the truly religious men of earth.

I will here remark that I am conscious this examination.

ination of the religious character of our Govern-ment will subject me to the criticisms of all who de-ny the existence of man's inalienable rights; they by the existence of man's inahematic rigids, such will insist that an examination of the religious character of our institutions is unsuited to this forum; that laymen should not tread on this holy ground; but I assert, if there be a place on earth where religion, where wisdom, truth, justice, and purity of purpose should be observed and practised, this Hall constitutes that place. If there be a class of men on earth who ought to be so religious, who ought to be wise and truthful and just and pure of purpose, the members of this body ought to sustain

I repeat, we all acknowledge the existence of a Supreme Being; that he is the Creator; that we are brought into life by His will. At this point, the American people separate into two great parties—one helding that sovereignty dwells alone with the Creator, and not with men; that kings, botentates and all hypers experiments. potentates, and all human governments, are subjected to the 'higher law' of the Creator, and au peted to the 'higher law' of the Creator, and authorized to legislate only for the protection of the rights which God has conferred on mankind. Another portion deny the existence of this 'higher law,' and insist upon the perfect and unlimited sovereignty of human Governments over the lives and liberties of the people. To be more explicit on this point, I will remark that the religious portion hold, that, as God gave life to the human race, He conferred on each a right to that liberty which is necessary to become wise, truthful, just, and pure; to bring himself into harmony with the law of God, and enjoy the happiness resulting therefrom; that these rights are equally self-evident as the existence of our race; that they are inherent, inclinate, and connects earth with heaven, and unites the human race in one common brotherhood, bound by the most sacred obligations to love, revere, and obey our

seciety; that these powers are ordained of God, seantimed by redigion, by philosophy, by the common sense of mankind. They believe that that command which was proclaimed from Sinai in dones of thouser, asying to every human being. Thou start works, in all this laws, by every revelation to man, be such as the state of the state o

inalienable rights which God and Nature have be stowed upon them.

Slaves can have no proper conception of the rights of property. Robbed of their own earnings, told that they have no claims to the food which they gather, it were impossible for them to conceive of any such right in others. Nor is it possible that such a state of society could exist among our Southern population without greatly affecting the morals of the free people. Indeed, the existence of four millions of slaves among six millions of free people, must, of necessity, characterize the morality of the entire population. One of the prominent vices of slaveholding communities is the rapid amalgamation of races. The evidence of this vice meets the eye of the traveller at every step of his progress through our Southern States.

The legitimate heir of a plantation, on coming into possession of his estate, often sells the children of his father—the brothers and sisters of the half-blood—denying that they 'have any rights which

12. BOSTON, FRIDAY, MARCH 19, 1858. WHOLE NUMBER, 1419.

Including the control of the product of

The epitimate heir of a plantation, on coming into possession of his estate, often sale the children of his falser—the brotters and sisters of the history of his falser—the brotters and sisters of the history of his falser—the brotters and sisters of the history of his falser—the brotters and sisters of the history of his falser—the brotters and sisters of the history of his falser—the brotters and sisters of the history of his falser—the brotters and sisters of the history of his falser—the brotters and sisters of the history of history of his falser—the brotters and sisters of the history of history of history of his falser—the brotters and sisters of the history of history history of history history of history history, history history history history history hist

religious men of Scotland, of England, of France, and Germany, for the kind sympathy which they express in this cause, for the very catholic remonstrances which they have addressed to our American Christians as in the factories of the control of strances which they have addressed to our American Christians against infidelity. Every lover of truth, every religious heart in our land, must have glowed with gratitude to God and love to man, as he read the eloquent and truthful addresses of the Christians of Geneva, once the home of Europe's great Reformer, to the Christians of the United States on this subject. And whose heart was not tates on this subject. And whose heart was no moved, when noticing the action of the Protestants of France in relation to it? Nor is this Christian feeling confined to Protestants. The African Intitute of Paris, formed for the purpose of maintaining the rights of the African race, embraces among its members distinguished laymen, ministers, history and parthibless helps with the Paris. among its memoers distinguished arginel, ministers, bishops, and archbishops, belonging to the Papal Church. My own humble efforts in behalf of our common brotherhood caused my name to become known to its directors, who placed it on the roll of its honorary members. I take this occasion to thank them for this honor. A Protestant by education cordially as good and worthy laborers in this holy work. Heartily do I thank them for all that they have done, and are doing, for the down-trodden of

Could I hope that my remarks would meet the eye of British ministers, I would, in an especial manner, invoke their official influence against this infidelity. I would be seech them no more to sanc

tion, by their action, that blasphemy which seeks transform the image of God into property.

I acknowledge that our Government was disconcred in the eyes of all Christians, when its executive became the agent and solicitor of those pirates who claimed to own the fathers, the moth-, and children, on board certain slave ships, ecked on British islands, where, thanks to Christian civilization, no slavery exists. The President, espousing the cause of men who deserved the halter and the gallows, demanded compensation from the British Government for their loss of human flesh. Our representative at the Court of St. James ap pears to have misled and deceived the British minis try. In one of his official communications he de-clared, that 'our Government had determined more than once, in the most solemn manner, that slaves killed in the public service of the United States, even in a state of war, were to be regarded as property, and not as persons, and the Government held responsible for their value.

neld responsible for their value.'

When referring to this assertion of our minister, fifteen years since, I pronounced it unfounded and untrue. I said this in the presence of the delegation from Virginia, the State of which our minister. Mr. State of which our minister. Mr. State of which our minister. ter, Mr. Stevenson, was a citizen, and I called on them, as his friends, to sustain his assertion by showing some one instance in which this Govern-ment had paid for slaves killed in the public ser-vice. I declared the whole history of Congress showed that we had, in every instance, refused such payment, and I defied them to show an exception such practice. No man met the challenge. now repeat the assertion. I pronounce the statement of Mr. Stevenson untrue, a libel upon our Government, and a slander upon the American people. I not only declare his assertion untrue, but I declare the opposite to be true. The British ministry, by complying with this demand, tacitly admitted that phrase of American infidelity which seeks to degrade the human soul to the level of swine. More recently, they paid the slave-dealers the estimated value of the fathers, mothers, and children, on board the Creole, who obtained their

own liberty by gallantly taking possession of the vessel, and landing on British soil.

The money—the dollars and cents—are of no importance; but concessions to this infidelity, at present time, are important. It was an object with the slave power to obtain from the British ministry the admission that men are property. I would entreat the British Government, and all other Governments, to maintain the dignity of our common nature. In the language of one of the most eloquent of England's orators, I would say, the gave us the forms, commands us to main-the rights of men.' The Christians of the tain the rights of men. The Christians of the United States, and of other nations, would rejoice to learn that the British ministry now, as in 1820, refuse even to correspond with our Executive on the subject of property in human flesh.

perty in humau flesh.

o warn the Spanish Crown, and other continental Powers, that our present Executive is seeking, by all the various means and arts of diplomacy, to detach Cuba from its allegiance, to annex it to the United States, in order to increase the influence of the slave power, and add strength to this American infidelity.

to this American infidelity.

I hope and trust that this conspiracy may be defeated; that all Christian Governments may exert their power against the further extension of this scourge of our race. I would most earnestly invoke the Christians, philanthropists, and patriots of this, and of every nation and kindred and language, to exert their moral influence, their legitimate powers, for the overthrow, the final eradication of this infidelity from the earth, and for upholding the natural, Heaven-endowed rights of man, for the progress, Heaven-endowed rights of man, for the progress, the moral elevation of our race, until all shall un-derstand the will, and obey the laws of our com-mon Father, and attain that happiness which constitutes the ultimate object of h nan existence.

SPEECH OF MR. PITMAN, OF NEW BED-FORD ON THE REMOVAL OF JUDGE LORING.

The Boston Daily Advertiser, of Friday last, contains the following report of the cogent, manly, and eloquent speech of Mr. PITMAN, of New Bedford, delivered in the Massachusetts House of Representatives on the preceding day, in favor of the removal of Edward Greeley Loring. Its perusal will give universal satisfaction, as it is in exact accordance with the allprevailing sentiment of the people of Massachusetts.

Mr. PITMAN spoke as follows :-

Mr. Speaker and Gentlemen of the House: - I never read the charter of our liberties in the Bill of Rights, prefixed to the Constitution of Massachuhonored memory of John Adams, for he has engraven, as with a point of iron, upon that tablet, im-mortal principles, which we are told in that Bill of

sent out money of Jordan Assar, for the has engrave to en, as with a point of iron, upon that tabled in mortal principles, which we are told in that Bill of Rights we outstandly, and keep the mortal principles, which we are told in that Bill of Rights we outstandly, and keep the point winds. And I cannot better commons to the Bill of Rights are just to the property of the propert

the bar of Massachusetts, said that—

'he did not agree to this doctrine. The office was not made for the judge, nor the judge for the office, but both for the people. There was another tenure—the confidence of the people.'—Debates 1820, p. 480.

He goes farther, and says that—

'The power of removal is a necessary check on the judiciary. It was urged that the judiciary ought to be supported, because it was the feeblest of the three departments of the government. He was astonished to hear this argument.'—p. 523.

And, Mr. Speaker, if Mr. Austin, in 1820, was astonished to hear the judiciary pronounced the weakest department of the government, what shall we feel, who live in the days of Dred Scott decisions? I conceive that the liberties of this people, this hour, rest more with the judiciary than with any department of this government. ment of this government.

But I have a more signal anthority to cite.

But I have a more signal authority to cite. The question under discussion, when these sentiments were uttered, was this; it was proposed, in the Convention of 1820, to alter the power of removal by a majority, and to substitute therefor a power of removal by two-thirds. The proposition was voted down, by nearly two to one. It was then proposed and earried in the Convention, that the legislature should state the case of removal, and serve the person interested with a copy, so that he might be admitted to a hearing in his defence before the two Houses. That proposed Article in the Constitution went to the people. It would seem to be a perfectly reasonable one; its provisions have been a perfectly reasonable one is the section of the C. C. Pleas shall, durting his continuance in office, act as attorney, counsel, or advocate for any party in the Court of any Judge of the C. C. Pleas shall, durting his continuance in office, act as attorney, counsel, or advocate for any party in the Court of any Judge of the C. C. Pleas shall, durting his continuance in office, act as attorney, counsel, or advocate for any party in the Court of any Judge of the C. C. Pleas shall, durting his continuance in office, act as attorney, counsel, or advocate for any party in the Court of any Judge of the C. C. Pleas shall, durting his continuance in office, act as attorney, counsel, or advocate for any party in the Court of any Judge of the C. C. Pleas shall, durting his continuance in office, act as attorney, counsel, or advocate for any party in the Court of any party in th

'The object of the amendment was to secure the judges from a temporary excitement, operating on the legislature. It was not to protect them against the people, but against the representatives of the people.

* * He had no fear of the voice of the people, when he could get their deliberate voice, but he did fear from the Legislature, if the judge has no right to be

Now this was the sentiment of Judge Story. Here we have heard Judge Loring, over and over again; and we have taken the judgment of two successive legislatures upon the matter, and are about to take that of a third; we have observed more than all the safeguards which Judge Story, as a leader of the legislatures upon the matter, and are about to take that of a third; we have observed more than all the safeguards which Judge Story, as a leader of the conservative sentiment of the Convention, suggested. We have got at the will of the people of Massachusetts. And, as Mr. Story said, the object of the amendment which he advocated was to secure the judges against the legislature; but we have got at the will of the people, and we are about to execute it. I say that the Judiciary are not independent of the people. And I am surprised that gentlemen should rise up here, and tell us that the Judiciary are to be independent of the people. Mr. Speaker, we have engaged in the solution of a problem which has for its postulate the right, and the power, and tell us that the Judiciary are to be independent of the people. Mr. Speaker, we have engaged in the solution of a problem which has for its postulate the right, and the power, and tell us that the Judiciary are to be independent of the people. Mr. Speaker, we have engaged in the solution of a problem which has for its postulate the right, and the power, and tell us that the Judiciary are to be independent of the people. Mr. Speaker, we have engaged in the solution of a problem which has for its postulate the right, and the power, and the statute-book to punish judges.

The gentleman from Taunton seemed to mistake, in one part of his remarks, the precise order of events in Judge Loring's case. Judge Loring had his sitting, in the trial of Burns, before the passage of the law of 1855. Observe that it is the continuation in the office after the passage of the law which constitutes his offence. While I speak, he is violation in the office after the passage of the law which constitutes his offence. While I speak, he is violation in the office after the passage of the law which constitutes his offence. While I speak, he is violation in the office after the passage of the law of 1855. Observe that it is the continuation in the office after the passage of the law of 1855. The has for its postulate the right, and the power, and the duty of the people to administer the government. I know it is a tremendous and a fearful experiment; but we believe that, although the people are liable to do wrong, taken as a whole, they are not likely to do wrong as the monarchies and oligarchies tried in the world heretofore. And upon this belief we have perilled everything, and to carry out our principle we must make the Ludiciary decord in a violation of the law of Massachusetts. And now violation of the law of Massachusetts.

statute of 1843 did not apply to the law of 1850, notwithstanding the title of the Act of 1850 was an act supplementary to, and to amend the act of 1793. Very well; he had the benefit of that technical defence. But in 1855, the Legislature passed the clear and positive inhibition that is now upon our statute-book. And, Mr. Speaker, that inhibition has been pronounced constitutional by perhaps the ablest man for the consideration of that question upon the floor of this House, a man, without disparagement to others, who brings more judicial ability to that question than any one else in the House. I might almost rest it upon his judicial opinion; and gentlemen will observe that the distinguished late Attorney-General of the United States has not said, —and I honor his professional honesty,—that the tatute of 1843 did not apply to the law of 1850, tion, but as it is held in terrorem over these

Attorney-General of the United States has not said,
—and I honor his professional honesty,—that the
thirteenth section of that law is unconstitutional.
In reply to my direct question yesterday, he replied
that he had not said it was unconstitutional. And
he took care not to say so. This is significant
enough. Now, gentlemen, what have we onnowed
law, let me call attention to the experition of it Mr.

Should I insult this House by arguing that the

wish to call special attention. Ohio provides, after reciting that judges of the court of common pleas have been in the habit of appearing in the lower courts, and as stirring up litigation—

a perfectly reasonable one; its provisions have been a perfectly reasonable of the provision of the provision of the provision have been a perfectly reasonable of the prov terday, when I heard the argument of the gentleman from Boston, (Mr. Hale,) I saw there was need supposing his views of constitutional law to be correct, of such a provision as that. For he said yesterday that when a law is upon the statute-book, a judge may violate it with perfect impunity, if ther

adge may violate it with perfect impunity, if there is not a penalty attached to its violation.

But I do not think it necessary, in Massachusetts, o provide that if a judge of your own do not obey he laws, he shall be punished as you punish ordinacriminals. I believe we have a power, the exer e of which is better than penal laws upon you

'The duties of Commissioners of the Circuit Courts of the United States, under the law of 1850, are imporative upon them; and an application made, pursuant to law, to any one Commissioner, fixes that duty on him, and after such application, he can neither decline nor evade it.'

we nave perilled everything, and to carry out our principle we must make the Judiciary depend, in a proper, constitutional mode, upon the will of the people. There can be no basis in the world for a popular government like ours, but the will of the people. There is nothing, there can be nothing, higher than popular sovereignty in our system of government.

I say, gentlemen, he tells you he is shut up to the violation of the laws of Massachusetts. And now, I put it to the conservative men of this House, who, I put it to them to say, whether a man who violates the law of the Commonwealth, and sets the Commonwealth and sets the Commonwealth and sets the Commonwealth at definantly, assuming upon his own rejects origins. So much for these general principles, principles to which we should often recur, principles which if the result of their discussion shall be to deepen in spurning both his wishes and commands, and keep the minds of the people of this Commonwealth, I

the result of their discussion shall be to deepen in the minds of the people of this Commonwealth, I think we shall have spent our time more usefully than in almost any other manner. I now proceed to the consideration of the question before the House.

I was sorry, Mr. Speaker, that it had not fallen the minds of the description of the question before the House.

I was sorry, Mr. Speaker, that it had not fallen to my lot to get the floor at an earlier hour; because, sir, it has been charged by the gentleman from Newburyport (Mr. Cushing), that there is a studied ambiguity in the statement given of the reasons for the removal of Judge Loring. I know, sir, that that gentleman would acquit me, for one, of any desire to be ambiguous, or to shirk, in any degree, the reason for which I advocate this measure. I put it upon two independent grounds. One of those grounds appeals to the head—the other appeals to the heart. I think both of them are impregnable.

First, as to the legal argument: It is that Judge Loring has violated the law of 1855. At the time Judge Loring acted in the Burns case, we had the law of 1843, known as the Latimer Statute,—passed at the instance of the House,—prohibiting our officers from acting under the law of 1793. When it was proposed to bring Judge Loring to account for acting under the law of 1850, he said the statute of 1843 did not apply to the law of 1850 was the statute of 1843 did not apply to the law of 1850 was the statute of 1843 did not apply to the law of 1850 was the statute of 1843 did not apply to the law of 1850 was the statute of 1843 did not apply to the law of 1850 was the statute of 1843 did not apply to the law of 1850 was the statute of 1843 did not apply to the law of 1850 was the statute of 1843 did not apply to the law of 1850 was the statute of 1843 did not apply to the law of 1850 was the statute of 1843 did not apply to the law of 1850 was the statute of 1843 did not apply to the law of 1850 was the statute of 1843 did not apply to the law of 1850 was the statute o

Now, gentlemen, what have we opposed law, let me call attention to the exposition of it Mr.

Loring gives, in his decision. He 'The identity of Anthony Burns is the only ques

"There was no analogy—because other governments are not constituted like ours. It was said that judges have estates in their offices."

That is what Gov. Lincoln said; and that is the doctrine that we maintain here.

The Mr. Austin, afterwards Attorney-General, also one of the acutest lawyers that ever adorned the bar of Massachusetts, said that—

'he did not agree to this doctrine. The office was not made for the judge, nor the judge for the office, but he bar of people. —Debates 1820, p. 480.

He goes farther, and says that—

'No Judge shall have any partner practice as an Attorney circumstance indicated the depth of into took place with every circum

cannot we be satisfied with twice obtaining a verdict upon the conduct of Judge Loring,—and that ought to satisfy us. I submit, sir, that the trouble is simply this,—it is a trouble that an Attorney very rarely, but sometimes, experiences. We have gained two verdicts in the case of the Commonwealth vs. Edward G. Loring, and the Judge has set them aside. And now the people have set him aside, and we are to have a new verdict. (Laughter and applance).

Goodale, Egremont. Green, Westfield. Hale, Boston. Hardy, Lawrence. Hoadley, Lawrence. Bolden, Billerica.

Gordner As Basson, Gloucester.

we are to have a new verdict. (Laughter and applause.)

Mr. Speaker, I do desire that when men in the South put the brand of 'Thief' upon such men as Walker, a citizen of Massachusetts, whom some of our representatives well knew, for an act of humanity that will hand his name down to posterity with honor; while the South, I say, brands a man for a crime against slavery, I desire that the North should that a brand of moral infamy upon a man guilty of a crime against liberty. (Mr. Dodge of Chatham, from his seat,—'Amen!') I do not desire this, Mr. Speaker, for revenge; if I know the sentiments of my heart, I stand here for public justice and public right. I desire to include in the same category with Judge Loring, every man who violates the law. Far be it from me,—far be it from me to entertain any sentiments but those of pity for Judge Loring. I know he may be sheltered and supported by men of Boston who live in high places. But if I am certain of anything, it is of the name that history will give him. For, Mr. Speaker, it so happens that history, which conceals every defect of reformers,—which forgets all that was vicious in Luther, and that was abusive in Milton,—although it covers with a man the of charity every sin of reformers, does not fail infece, Halitax. abusive in Milton,—although it covers with a man-tle of charity every sin of reformers, does not fail the of charity every sin of reformers, does not fail to fix in the pillory any man, no matter how great his private virtue, who arrays himself on the side of tyranny. And that despised William Lloyd Garrison, in the annals of history, will stand above men of splendid talents who have not lent them to the cause of freedom. (Applause.)

Mr. Speaker, the gentleman from Newburyport, (Mr. Cushing,) the other day, in his speech, uttered, as it seems to me, sentiments that we ought to protest against uron other grounds than those which

otest against upon other grounds than those which we been alluded to. He said, with voice, and air, and gesture, that satisfied me that if that 'poor de-mented negro' had met with a misfortune in losing he would have met with a greater mis fortune if he had found one in the gentleman from Newburyport—(much laughter)—he said to this House that the Caucasian race were the masters of Lawrence, Charlestown. Leonard, Pittsfield. this country,—its sovereigns, its rulers,—and that with the help of God, we will still continue to be the rulers of the United States; and this is the same spirit in which the Supreme Court of the United States decided that colored men, at the time of the sponded to the action of the House by a vote of nearly Revolution, had no rights which the white man was two to one! bound to respect. Now, sir, against the spirit of this I solemnly protest. It is the spirit of the oppressor, all the world over; it is the spirit that finds expression in the pirate's arm, but never ought to find expression in a legislature, or a judicial tribunal.

Adams, Townsend,

Adams, Townsend,

Adams, Townsend,

Allow, Shownburt,

Welker, find expression in a legislature, or a judicial tribunal. It is this spirit that says, because we are stronger, we should strike down the weaker; because we are more intelligent, we should deprive the less intelligent of the few privileges they have had,—that because the negro is poor and degraded, therefore the rights of citizenship may be taken from him, and he may be exposed to the rapacity of every man who chooses to rob him. It is this spirit that I protest against. This is not Massachusetts doctrine.

We, Mr. Speaker, make laws to protect the weak.

We, Mr. Speaker, make laws to protect the weak. st. This is not Massachusetts doctrine.

e, Mr. Speaker, make laws to protect the weak.

Felton, Brookfield,

We, Mr. Speaker, make laws to protect the weak. This is no question of social equality; it is the question of political rights. And it is the fundamental axiom in our theory, that the rights of the humblest are to stand on a level with the rights of the strongest. And so I stand here to-day to say that Massa-chusetts cares for the humblest of her citizens.— And I feel proud to stand here, and remember that we are considering a case which arises out of the rendition of a poor, ignorant, friendless negro. That is the boast and pride of our Commonwealth, That is the boast and pride of our Commonwealth, that no negro can be taken from our soil without stirring, to the very bottom, the sentiments of every Massachusetts man. And, Mr. Speaker, it is that which makes the honor of the Commonwealth. It is the love of liberty that illustrates the Past; it is the love of it to-day that brightens the Present.

MASSACHUSETTS ERECT !-JUDGE LORING A THIRD TIME VOTED UNWORTHY TO HOLD HIS OFFICE.

For the third time, the people of this Common wealth, through the Legislature, have demanded the removal of Edward Greeley Loring from the office of MR. GARRISON'S LETTER TO THE VER-Judge of Probate for Suffolk County, for the unwarrantable part he took in the rendition of Anthony Burns, and for his contumacious violation of a law of published Mr. Garrison's Letter to the Vermont Anti-Massachusetts, by which he is forbidden to hold the Slavery Convention,—which letter had been entrust-

mittee for the removal of the Judge. [We have no larly to it. Is this intentional? room for particulars, but record the result with high satisfaction, as will the people generally.]

nays were ordered on the adoption of the address, and inexcusable carelessness, as the manuscript was ver the roll being called, it was agreed to by the follow-

Yeas, 127, viz: American Republicans, 123, viz: Abercrombie, Braintree. Holmes, Rochester. Howes, Essex. Allen, Oakham Johnson, Abington. Johnson, Upton. Kelly, New Bedford. Kingsbury, Needhan Lewis, Wellfleet. Allen, New Bedford. Andrew, Bo Lovejov, Lynn. Littlefield, Melrose Austin, Salem. Bassett, Barnstable. Bates, Lynn. Bates, Worthington. McKinstry, Southbridg Mann, Stoughton. Bates, Worthington. Benchley, Worcester. Marble, Seekonk. Bent, Chelses Marshall, Rockport laisdell, Fall River. lanchard, Marshfield Morton, Andover. Newhall, Saugus. Newton, Westboro'. Breed, Reading. Brooks, Concord. Nichols, Freetown Nichols, Freetown.
Norcross, Fitchburg.
Osgood, Sterling.
Parker, Worcester.
Patten, Amesbury.
Pierce, Holyoke.
Pirman, New Bedford.
Porter, Hadley.
Potter, Dartmouth.
Prescott, Salem.
Putnam, Danvers. Browning, Westport. Burt, Wilbraham. Butters, Methuen. Campbell Conway. Carpenter, Foxboro' Chapin, Springfield. Chase, Lynn. Chase, Salem. Chase, Salem. Cheney, Holden. Churchill, Milton. Putnam, Danvers. Rantoul, Beverly. app, Bo Ray, Nantucket. Reed, Abington. Renny, Chicopee Richardson, Drac Collingwood, Plymouth. Collins, Newton. Richardson, Dracut. Richardson, Franklin Scott, Uxbridge. Shove, Dighton. Converse, Woburn Cook, Westhampton Shumway, Groton. Smith, Becket. Smith, Danvers. Soule, New Bedford. Davis, Ware. Davis, Ashby. Danny, Leicester.
Denny, Leicester.
Dodge, Chatham.
Eaton, South Reading.
Edmonds, Georgetown.
Edwards, Newbury. Soule, New Bedford.
Spooner, Boston.
Stevens, Lowell.
Studley, Dennis.
Taft, Williamatown.
Taft, Dedham.
Tay, Lowell.
Thayer, Worcester.
Tillotson, Worcester.
Tweede, Taunton.
Wakefield, Mariboro'
Wales, Randolph.
Walker, Brookfield.
Warren, Grafton.
Waterman, Scituate.
Watson, Bedford.
Wells, Greenfield. Eldridge, Fairhaven. Endicott, Canton. nelding, Lowell, isk, Berns

Wing, Sandwic Wood, Hopkint

Howard, Easton. Shaw, Weymouth Nays, 101, vis: Jepson, Lowell. Kimball, Haverhill. Kinney, Warcham. Keland, Holliston. Mitchell, Nantucket. Moore, Waltham. Morrill, Fall River.

Wise, Lowell.

ricans, 28, viz :

Mayo, Orleans.
Page, Cambridge.

Parsons, Brookline Paul, Boston. Pearce, Gloucester.

Ruggles, Dorchester. Sands, Bosten.

Sprague, Boston. Temple, Framingham Tucker, Lexington. Wyman, Boston.

Pattee, Boston. Pray, Charlestown.

Proctor, West Cambridge

Sheldon, Webster. Spofford, Newburyport.

Sumper, Milford.

Thayer, Blackstone. Tinkham, Middleba Walker, Roxbury.

Washburn, Bosto

Wood, Boxford.

Woods, Groton. Woodworth, Worcester. Young, Boston.

Wetherbee, Acton.

s, 37, viz:

Prescott, Boston. Rich, Boston. Ross, Ipswich.

Mudge, Petershan Noble, Cambridge. Plummer, Brighton. Richardson, Sudbury. Richardson, Attleboro Saunders, Cambridge. Spragu, Malden. Stevens, Athol. Vose, Springfield. Warner, Amherst.

Absent, 11, viz:

American Republicans, 6, viz : Atwood, Provincetown. Dodge, Beverly. Bennett, Leominster. Moore, Southampton. Woods, Enfield. Chapman, Chicopee. Democrats, 4, viz :

In the Senate, on Wednesday, that body

Gardner American-Scammel, Milford.

24, viz.:
Greene, Northfield,
Haynes, Waltham,
Ingalls, Methuen,
Jenkins, Scituate,
Knight, East Hampton,
Metcalf, Mendon,
Morissey, Nantucket,
Phelps, Boston,
Porter, Boston,
Prince, Essex,
Swift, Yarmouth. Swift, Yarmouth. Walker, Springfield. Navs, 14, vig: Merrick, Walpole, Parker, Boston, Reed, Taunton.

Bonney, Lowell, Ellis, Carver, Esty, Framingham, Frost, Boston, Hooper, Boston,

Sawyer, Charlestown, Stone, Newburyport, Turner, Brookline, Usher, Medford. Absent (by sickness)-Mr. Field, of Athol. It only remains for the Governor and Council to re spond affirmatively, (and they will, undoubtedly,) and the sovereignty of the people will be vindicated

Liberator NO UNION WITH SLAVEHOLDERS.

BOSTON, MARCH 19, 1858.

MONT CONVENTION. The Green Mountain Freeman has at le office of Judge while acting as a Slave Commissioner.

ed to it for publication some six weeks previously.

Since our last number went to press, the House of For the knowledge of this fact, we are indebted to a Representatives has, after an earnest discussion, taken friend, for of late the Freeman is not sent to this office action in favor of the Report of the Joint Special Com- in exchange for the Liberator, which is mailed regu-

The following is the letter referred to. I On motion of Mr. Page of Cambridge, the yeas and printing it, the Freeman (either designedly or through legible) makes numerous errors-among them, for · Christ-like souls,' substituting the unmeaning words, · Cabinet-like souls,' &c. !!

Boston, Jan. 25, 1858.

REV. N. R. JOHNSTON: DEAR SIR-Though circumstances will prevent my bodily presence at the Anti-Slavery Convention, to be held in Bradford, this week, I shall assuredly be there in spirit, responding to every true word uttered against 'the sum of all villanies,' exulting in every indication of a firm and resolute purpose to seek its eternal overthrow, and rejoicing in every advance towards unity of feeling and action, with reference to the sa-

cred cause of impartial liberty. I rejoice that the Convention opens its doors to all who may wish to attend, and offers them in good faith a free platform, whatever may be their views on the subject of slavery. 'Let there be light.' Let the discussions be free, earnest, manly, yet kind and fraternal, and characterized throughout by candor and impartiality. Let truth be the object sought-the path of duty honestly inquired for, and courageously welcomed, lead where it may; for it can never lead in a wrong direction. Let there be no evasion, no dustthrowing, no side-issue, no compromise, no attemp to palliate or excuse, no verbal quibbling, no meta physical hair-splitting, no special pleading, no sanctimonious cant, no cowardly apprehension of 'conse quences.' Let the question be clearly stated, intelligently understood, and thoroughly canvassed. It is ot, on the part of the North, simply one of self-defence; or pertaining to Kansas, or to the territorial extension of slavery, or to the Fugitive Slave Bill, or to the Dred Scott decision, or to the designs of the Slave Power upon Mexico, Cuba, Central America, St. Domingo, or to the guilt of the South gene rally. It includes all these, and a great deal more. It is, primarily—1st. What is American Slavery, in its origin, spirit, history, assumption, and purpose? What is it, judging it by its own code, and testing it by its own fruits? 2d. Who, and how many are its victims, and what is their physical, mental and moral condition? 3d. Who are responsible for their enslave-ment, and of whom shall their blood be required: 4th. What is the religious relation sustained by the North, through its churches and various other ecclesinstical bodies, to the slave system? 5th. To what extent is the North responsible for the continuance of that system, through its political and governmental

elations to the South? 6th. Ought the watchword hroughout the North to be, No Union with Slav

Briefly I will say, that Slavery originated in man, stealing, by violence and blood, and, as it cannot change its character, is man-stealing to this hour, Its spirit is brutal, sensual, devilish-at war with God and man, and merciless in its treatment of all those who call its rectitude in question. Its history is one of perfidy, usurpation, lust, cruelty, blaspheny, and every conceivable sin and crime—crowded with horrors and reeking with blood. Its assumption is, that it is God-ordained and God-approve tioned alike under the Old and under the New Dia. pensation—the normal condition of the laboring class. es, without regard to race or complexion-never to be abolished, but, on the contrary, to be cherished strengthened, extended, perpetuated, at whatever sa. crifice or hazard. Its purpose is, avowedly, to seek the overthrow of all existing free institutions, to subjugate the entire country to its bloody sway, to tolerate nothing which does not bow down to its behest, and to claim the right of universal dominion. Its code is the repeal of all the commands of the Decalogue, and all the injunctions of the Gospel—the concentration of all injustice, the culmination of all villany, the acme of all impiety, sundering as it does all hi subjecting its victims to every species of torture, degrading them to a level with beasts and perishable property, compelling them to live in a state of m cleanness and pollution surpassed by nothing in Sod. om or Gomorrah, and making the traffic in their bodies and souls one of the most active branches of commerce. Its fruits are unbounded profligacy, hop rible profanity, wholesale robbery, infernal barbarity and thronging woes and curses innumerable. Earth shudders at its existence—Heaven cries out against it-Humanity execrates and flees in terror from it-God, and angels, and the spirits of the just made perfect above, and all noble and Christ-like souls on earth, demand its immediate and utter extinction. The number of those who are clanking their chains

in our land, "without God and without hope," it is frightful to contemplate. Think of it! It exceeds the entire population of the six New England States It is equal to one seventh portion of all the inhabi tants in America! Its increase, by natural genera tion, is not less than one hundred thousand annually Every five minutes, a fresh victim is added to the immense throng who are doomed to toil, and suffer, and bleed, without redress and beyond all conception They are systematically degraded, brutalized, heathenized. These are our brethren, according to the fieshmade of the same 'one blood,' 'a little lower than the angels'—under the same law to God—entitled to the hopes and privileges of the same gospel-as dear to the common Father as ourselves-invested by creation with the same inalienable rights-destined to the same immortality-and accountable to the same tribunal.

Where lies the responsibility for their awful fate! Upon every religious denomination which does not been an uncompromising testimony against Slavery. Upon every church which recognizes slaveholders as of the ousehold of faith, and disciples of Christ. Upon ev. ery political party which gives any quarters to Slave. ry, whether in Kansas or in Carolina. Upon all the people of the North, comprehensively speaking, through their persistent and willing complicity with the slaveholders and slave-traffickers at the South in every variety of action and combination. Upon the Constitution of the United States, with its iniqu tous slaveholding compromises, as 'a covenant with death and an agreement with hell,' and upon all who swear allegiance to it. Upon the American Union which makes every State slave-hunting ground, and renders it possible for three hundred and fifty thousand Southern taskmasters to hold in iron bondag four millions of the children of God!

What, then, is our common duty? Repen ing adherence to the cause of freedom-no Union with Slaveholders!

Yours, to break every yoke, WM. LLOYD GARRISON.

A. S. CONVENTION AT ALBANY. NEW YORK, March 11, 1858.

Your absence from the Convention at Albany was deeply regretted by all. To some who had never sen you, it was a sore disappointment. However, we had a good time. The number in attendance at every sesion was respectable; and at each of the evening sessions, it was large. A pretty full report of our proceedings, prepared by a very intelligent and lovely young lady, will be published in the Anti-Slatery Standard next week, so that I need not attempt in this

any detail. In the resolutions-some of which will not be new to you-we endeavored to set before the minds of the people the present political and religious aspects of our nation, as they appear to us at this time. The were pressed very ably and earnestly upon the consi eration of our auditors by Mr. Phillips, Mr. Remond. Mr. Powell, and Miss Anthony. And all present who dissented in any respect or measure from our doctrines or methods, were repeatedly invited to speak, were assured of a respectful hearing and an explicit reply, if one should be deemed nee Several gentlemen, especially one, who is a member of the General Assembly, accepted our invitation and pressed the common objections to your and Mr. Phillips's theory and practice of not voting. This gave rise to a spirited but brief discussion, which enlivened the evening, and furnished an occasion for the fuller explanation and enforcement of that theory.

Your letter was read at the opening of the first evening session, and was, as your word is apt to be the key-note of the speeches. It will be published with the report of our proceedings in the Standard of next week.

Your absence, and Mr. Phillips's brief stay, male me apprehensive that the second day of the Convention would be less useful than the first. But Mr. Remond and Mr. Powell spoke several times, and uni formly with power; and in the evening, Rev. A. D Mayo, of Albany, unexpectedly gave us a speech great ability, on 'the forces of freedom that are op posed to the forces of slavery in this country and the world, showing that Liberty must triumph. There was much in what he said to encourage us. felt, especially after hearing Mr. Powell's able repin that the effect of his speech might be to lighten to much our sense of responsibility for the continu of slavery. We ought to labor as if the emancip of the enslaved depended upon our exertions, although it be true that God in his providence is wielding mighty agencies against every form of oppress For it should be ever borne in mind, that his mightiest instrumentality in the reformation of community is a change in public opinion,-the disseminated among the people of right sentiments and feelings re-

specting the evil that should be abolished. The last evening of the Convention was, on t whole, the best. The large audience remained throughout the session, and seemed reluctant rather than impatient to depart.

You will be glad to hear that, at the suggestion, I believe, of our indefatigable fellow-laborer, Sugar B. Anthony, it was voted to hold a meeting similar the one just closed annually in Albany, on the west succeeding the annual meeting of the Massachusetts Anti-Slavery Society. It is to commence on the morning of Thursday, and continue through that and the two or three succeeding days, as may be fossi expedient. This is obviously a wise arrangement, is it will enable yourself, Mr. Phillips, and others, so to order your other engagements as to ensure your attendance on the Albany Conventi

Yours, truly. SAMUEL J. MAY. WILLIAM LLOYD GARRISON.

of the protection of the protection of the insignificancy selves, the del the commence the commence gage larger in this great obj-logically bour sion, to oppose tical righteour body first loc breaking the cence of the and its supine world, inste its claim to be en, which se tion, seemed it but they attri unfaithfulness Church; to b the slave, and

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congregations few? How, b indeed, that t protest. If th menced a wor much more s taken this pre tably attribut and his associated both through with the confi mence with vi ing the church source of cor Christ's little rance as well way of the Lo gantic as slave This appeal disappointed. man Beecher, Mr. Garrison ing occupied v son, Edward I was so indiffer ple in Boston, pose, by a sing outrages perpe forcibly keepir from the occup which he had plundering hi and, lastly, popened and cle colored people

The hope of slavery, and of olitionists to through the pr number as wer pondence with selves gained n the corruption supposed the si efforts made fo invaded the N rounded the pu ment to churc slavery require as upon the sla before them. morals and the religion, and th tion, the evil w

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riginated in manind, as it cannot ing to this hour. treatment of all ion. Its history is cuelty, blasphemy, ne—crowded with -approved -- anne. der the New Dis the laboring class. xion-never to be to be cherished. el, at whatever sa wedly, to seek the itions, to subjugate y, to tolerate nothits behest, and to he Decalogue, and villany, the acme ecies of torture, de ests and perishable in a state of by nothing in Sod.

active branches of ded profligacy, hernumerable. Earth n cries out against in terror from itthe just made per-Christ-like souls on utter extinction lanking their chains without hope,' it is of it! It exceeds ew England States of all the inhabiby natural generathousand annually im is added to the yond all conception brutalized, heathencording to the flesha little lower than to God-entitled to es-invested by crarights-destined to

or their awful fate? ainst Slavery. Upon aveholders as of the of Christ, Upon evv quarters to Slaveolina. Upon all the ling complicity with ekers at the South. l.' and upon all who he American Union. hunting ground, and old in iron bondage God! duty? Repentance,

freedom-no Union YD GARRISON.

AT ALBANY.

E, March 11, 1858. ntion at Albany was e who had never seen t. However, we had h of the evening ses-Il report of our pro

ed not attempt in thi

hich will not be new fore the minds of the religious aspects of at this time. They stly upon the consid hillips, Mr. Remond, y. And all present r measure from peatedly invited to tful hearing and an deemed necessary ne, who is a member pted our invitation, ns to your and Mr. of not voting. This iscussion, which ened an occasion for the nt of that theory. opening of the first word is apt to be, t will be published

ngs in the Standard s's brief stay, made day of the Conven-the first. But Mr. veral times, and unievening, Rev. A. D. gave us a speech of reedom that are opthis country and the ust triumph. There courage us. Still, Powell's able reply. ght be to lighten too for the continuance if the emancipation r exertions, altho vidence is wielding form of oppression ind, that his mightiation of communit -the dissemination ents and feelings rebolished. vention was, on the

ned reluctant rather at the suggestion, I w-laborer, Susan B. a meeting similar to f the Massachuse commence on the

audience remained ys, as may be found MUEL J. MAY.

MARCH 19. HOLINESS VERSUS GOODNESS.

. If you say A, you must say B,' says the popular hast, have been illustrating the truth of this decof the wisdom of ages. Unable, from the the deliverance of the slave, they, of course, at ending so utterly irrespective of pro-slavery or so their enterprise, sought to ending so utterly irrespective of pro-slavery or anti-slavery, that Dr. South-side Adams may claim to be a representative of it as truly as William William Form of their enterprise, sought to ending and more powerful interests, in the slavery, that Dr. South-side Adams may claim to be a representative of it as truly as William William Lloyd Garrison.

So high has been the reputation, and so great the influence of the clergy, that these lies were actually formed a great work of practically bound, by its very constitution and professing and forward a great work of practically benefit and the second of the slavery of pro-slavery or goes on to say.

'His password is 'Christ Crucified'! and at these goes on to say.

'His password is 'Christ Crucified'! and at these profession with the second of the slavery or anti-slavery, that Dr. South-side Adams may claim to be a representative of it as truly as William William William William William William with the second of the slavery or goes on to say.

'His password is 'Christ Crucified'! and at these goes on to say.

'His password is 'Christ Crucified'! and at these goes on to say.

'His password is 'Christ Crucified'! and at these goes on to say. ge larger numbers, and more powerful interests, in n, to oppose sin, and forward a great work of prac-The Church was, of course, the tical righteonesis, the body first looked to by the Abolitionists for aid in breaking the chains of the oppressed. The acquiesor of the Church in that sin from the beginning, and its supineness in allowing an effort at reform in that direction to originate with the unregenerate world, instead of making good, by active influence, its claim to be regarded as the 'light,' 'salt,' 'leavwhich saved that world from error and corruption, seemed indeed strange to the early Abolitionists; but they attributed this to inadvertence rather than the slave, and the guilt of the slaveholder. This being done, it would of course apply itself to a correcof the evil, an overthrow of the sin.

few : How, but through the clergy ? It was strange, rotest. If the Church should, ex-officio, have comnenced a work of reform in advance of the 'world,' much more should the leaders of the Church have taken this precedence. This also, however, was chariably attributed to inadvertence; and Mr. Garrison nd his associates confidently appealed to the clergy, ooth through the press and by personal solicitation, with the confident expectation that they would comnce with vigor, and in earnest, the work of purifyng the church from gross sin, removing a frightful source of corruption from the community, relieving Christ's little ones who were kept in heathenish ignogantle as slavery from the path of his Gospel.

This appeal was disregarded, and these expectation man Beecher, then in his prime of vigor, plainly told Mr. Garrison that he could not attend to slavery, beapied with matters of more importance. His son, Edward Beecher, pastor of Park Street Church, was so indifferent to the oppression of the colored peowas so indirected to the control of pose, by a single word of remonstrance, the successive outrages perpetrated by that Church in 1830, first, ored people, and kept absolute silence on the sub- by which he pleases God.

The hope of enlisting the clergy in opposition to slavery, and of influencing the Church through their ment to church members of the evil and the guilt of slavery required its influence upon the clergy as well upon the slaveholder and the slave, to be laid open before them. If slavery was sapping, not only the morals and the manners of the country, but also its religion, and the very sources of its religious instruction, the evil was yet more imminent, and was to be

any radical and efficient action against slavery. Here was more evidence of the extent and the depth of coro powerful and so reputable as the Church sheltered lavery in its bosom, welcomed slaveholders to its communion as Christians, and refused, even when repuested, to utter any testimony either against the tyant or in favor of the slave-the Church was the bulwark of slavery,' and help against that wickedness must be sought from another quarter.

As Paul, when the Jews rejected his Gospel, turned to the Gentiles, so the Abolitionists, repulsed by the clergy and the churches, turned to the community at large to ask help for the slave, and again brought to their work an enlarged experience of the detestable character and corrupting influences of slavery, which demanded plain expression in their lectures and world, conceded to the clergy and the churches the real possession of the character they so confidently claimed. But the recent developments obliged them to pause and reflect. Is there, can there be any conof Christ? Can the clergy who have led that Church into that position, and who now ushold them in it, be true ministers of Christ, and trustworthy expounders of his gospel? The Abolitionists frankly stated these questions to the people at large; they did more; they gave, for themselves, an emphatic negative to both. They defended Jesus, and the religion which he taught, and the book in which that religion is recorded, from the calumnious charge that these, or either of them, authorized the claim of the slaveholder, or disregarded the oppression of the slave. They pointed out the distinction between Christianity and the various sects, calling themselves 'evangelical,' which make up the popular religion in America; between these American churches and the Church of Christ; and between their pro-slavery clergy and the ministers of Christ; and, from that moment, the clergy and the churches thus exposed have never ceased to oppose, stigmatize and calumniate the Abo-

Apart from general calumny-the cry of 'Infidel! (equivalent to that of 'Mad Dog !') which the clergy directed against the Abolitionists-this opposition manifested itself in two forms. First, positively, by the assertion that certain acts of the Abolitionists in behalf of the slave were anti-Christian acts, (such as publicly showing that slaveholding was sin, and the Subbath; and seeking aid, in all the departments of anti-slavery labor, from secones as well as men; and next, negatively, by trying to show that Christianity; and seeking aid, in all the departments whatever his past life, has exercised this one 'simple which they cultivate towards God is an offering to

necessary, therefore, for the Abolitionists to reply to minister—has described as most acceptable to worldly professors of religion, in these words: anity, and, in their speaking and writing in regard to Be touching and tender on the atonement in ge

fully justified the anti-slavery labors which had been against actual and present transgression, and they turn objected to, both of men and women, on Sunday, the against you.' first day of the week.

But how was the Church to be reached, since its congregations were many, and the Abolitionists were few? How, but through the clergy? It was strange, linked, that they had not spontaneously begun this indeed, that they had not spontaneously begun this side Adams of Brownlow of Tennessee, and Dr. South-side Abolitionists were like the Church should, exposition, have compatible with the Church should, exposition, have compatible with the Church should, exposition, have compatible with the character; so that Parson Brownlow of Tennessee, and Dr. South-side Adams of Brownlow of Tennessee, and Dr. South-side Adams o side Adams of Boston, cannot possibly become Christians until they ore changed in these particulars.

tends—that this is an essential, component, and indispensable part of Christianity; so that Parson Brown- trusting to be approved because Jesus practised them. low and Dr. South-side Adams cannot possibly be-

have been found needful by the Abolitionists, either against the calumnies of the clergy on the one hand, rance as well as under oppression, and preparing the or their pro-slavery preaching on the other, has been may be its claim to rank as 'holiness.' rance as wen as under oppression and property of the Lord by the removal of an obstacle so giway of the Lord by the removal of an obstacle so gigantle as slavery from the path of his Gospel.

On Saturday afternoon, the 6th inst., in the vestry
of Park street Church, (of which Rev. A. I. Stone is upon Christianity—a sitting in or innucity—a depar-ture from the legitimate work of anti-slavery for the sake of opposing religion.

the clergy have obliged Abolitionists to defend some of the departments of Christianity, as well as of of the departments of Christianity, as well as of anti-slavery, against their perversions, is introductory, to some remarks on a sermon preached at Abington, by Rey F. R. Abbe, and phonographically reported.

'O Lord, if this man is a subject of grace, convert

forcibly keeping a colored man (on Sunday, Feb. 21st,) from the occupancy of a pew in their meeting-house which he had bought and paid for; next, permanently plundering him of that valuable piece of property; and, lastly, massing a vote, (in a church-meeting) direct and pointed and and, lastly, passing a vote, (in a church-meeting, opened and closed with prayer,) which has prevented colored people from worshipping there on equal terms with others to the wresent day. The heads of Anda, ers to the present day. The heads of Ando- trine is the maintenance of a radical distinction be- found him, so that he shall not be able to speak. ver Theological Seminary, and the clergy of the country generally, followed these examples of indifference to the evil and the guilt of oppression of the improves himself and benefits his fellow-men, and those

It is important to mention, that the distinction made here is not the real and valid one between mere external morality (the doing of outwardly right acmeans, having failed, it became necessary for the Abtions without affections corresponding to them in the
heart) and the doing of good things from good mothrough the press, and partly through such of their
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tives, (doing that which will improve one's self or
the doing of outwardly right actions without affections corresponding to them in the
heart) and the doing of good things from good motives, (doing that which will improve one's self or number as were church members. In this correspondence with the clergy, the Abolitionists had themselves gained new insight into the power wielded, and the corruption engendered, by slavery. They had the corruption engendered, by slavery. They had a man acceptable to God. This appears from the fact a man acceptable to God. supposed the slaves alone to be its victims; but the efforts made for their relief had shown slavery to have invaded the North, penetrated the Church, and surrounded the pulpit with its chair; and a plain state-wall, from the Creator, not only merely 'external acts,' tions which bind the family and the neighborhood to answer, nor any that regarded!" together'; and also 'our simple moral qualities,' We continue our quotations from the Park-street among which he enumerates 'probity, honesty, tem- curse-meeting.] perance, * justice, * virtue, * love to man and 'O Lord, if this man will still persist in speaking who are in bondage and wrong.' Upon the persons up and fill this house instead of that.' The churches followed the counsel and the example of the clergy, and refused, almost universally, to take ity which he calls 'holiness,' he represents the following sentence as being pronounced after death : 'Away! his brethren to 'pray that God will put a hook in away! * * There will be no opportunity of exer- this man's jaws, so that he may not be able to speak.' cising these, your highest gifts and noblest graces, in We return to Mr. Abbe's sermon.

and love to man?!!

by which it is asserted that a man does become accep- ity. It is this: table to God. The writer asks-

'If these things are good, but not holy, what inable uses, but whatever is holy cannot be so pervert-things are both good and holy?'

assumed to be utterly impossible (namely, the simultaneous and constant observance, without a single ex- a pass-word to get into heaven, cannot be so perwritings. They had hitherto, with the rest of the ception through life, of these two precepts; from the verted! Old Testament, Fear God and keep his command. If there is any one expression which has been used ments, and from the New Testament, Love God with all the heart, and your neighbor as yourself,) the author comes to the one only practicable plan which olic filibusters, with the crucifix in one hand and the cord between Christ and Belial? Can the Church | will secure holiness, and thus render its possessor ac- sword in the other, through the horrors of the Inquiwhich shelters slavery in her bosom be the true Church ceptable to God. And (it must be kept in mind) the sition-the holy Inquisition !-down to the atrocities author assumes this thing, when attained, to be good- of Deacon Netherland in the practice of slaveholding, ness as well as holiness, although he has previously of South-side Adams in its defence, and of the officers declared the qualities enumerated under the head of the Tract Society in providing for its continuance 'goodness' to be utterly needless and valueless in -it is this very expression, 'Christ Crucified.' If heaven. The provision for attaining holiness and ever guiltless martyr was crucified afresh, again and goodness in one act (which would seem to be instan- again betrayed with a perfidious kiss, wounded in the taneous) is as follows:-

taneous) is as follows:—

'The Eternal Son of God has come to our earth, and has taken upon Him our nature and human fiesh. He has come, and has obeyed these two commandments to the letter, fully, from the first hour of consciousness to the last, without even the slightest failure.' [That is to say, he has perfectly loved God and perfectly feared Him at the same time, and all his life long, notwithstanding the absolute incompatibility of these two emotions, each with the other, and notwithstanding the declarations of the New Testament—'There is no fear in love! Perfect love casteth out fear. He that feareth is not made perfect in the conformity of their obedience, that is, love.']

act of faith,' is immediately admitted, at death, into him of 'mere morality,' without religion. anti-slavery; that evangelical piety is in a department quite separate from these, and can coexist with either, just as with the wearing of silk by one man and wooljust as with the wearing of silk by one man and woollen by another, or with the trade of a bookseller as

ness,' and in comparison which he discredits 'goodother words, the duty of striving to bring the actus well as of a carpenter; that the evidence of a man's ness,' is a barren faith, which, instead of applying it- life, outward and inward, into habitual conformity regenerate or Christian state may be satisfactory and self to the performance of the duties of this world, with the will of God-or, in yet other words, the con-

of their numbers, to effect, by them- far short of the truth, they try to represent Christian- pected to admit them to heaven. For, the sermon

believed by large numbers of the people. It became of 'The Pulpit and the Pew'-himself an Orthodox

slavery, to show these four things:

1. As to the actual teaching of the Bible—that it with approbation. Be terrible, though temperate,

Of course they turn against you! Of course the 2. As to the character of the Bible—that it is directly and thoroughly opposed to slaveholding; but that they attributed that the clergy could make good their pretence that the oppressive acts which constitute slavery were that the slave, and the guilt of the slaveholder. This better that the oppressive acts which constitute slavery were that the oppressive acts which constitute slavery were authorized by that book, this would not show slavery persons who will not only agree that honesty, justice o be right, but would show the Bible to be wrong.

3. As to the holding and using, the buying and but who will 'better the instruction' by dispensing

taught his hearers that the availing faith is a 'faith 4. As to a thorough detestation of slavery, and a THAT WORKETH, and that worketh BY practical opposition to it wherever its influence ex- LOVE, actually practising justice, honesty, love to

come Christians until their hearts and lives are re- lead this life, are sometimes intensely hated and vindictively opposed by the advocates of Mr. Abbe's reformed to this extent at least.

Every one of these movements of defence, which ligion. In proof of this, we will mention a transaction

This appointed. The champion of Orthodoxy, Dr. Lysappointed. The champ

This sermon formally states, and undertakes to de-

revere him. O Lord, what shall be done for Boston, if thou dost not take this and some other matters in

(such as alms-giving from selfish motives,) but 'our prophesied until the time of the offering of the evenatural affections,'- parental love,'- those affec- ning sacrifice, that there was neither voice, nor any

natred to tyranny; desire for the freedom of those in public, induce the people to leave him, and to come

This sermon is weak and feolish, besides being in-What sort of heaven is that in which there will be consistent and self-contradictory. Most of its weakno opportunity of exercising probity, justice, virtue, ness and folly we must leave untouched for want of space. But the test which the author proposes, in-Let us now look at that other characteristic, differ- fallibly to distinguish between the merely good and ent from those above rehearsed, and better than they, the holy, would be 'hard to beat' in point of absurd-

'Whatever is simply good can be perverted to abon

After trying and rejecting a plan which, though entirely satisfactory if it were possible, is correctly

house of his pretended friends, and so misinterpreted

'He, in the love which he had for mankind, laid down his life for us. He laid down that life in sacrifice and by his spotless obedience, by that perfect and infinite sacrifice, has made provision so that we may come and receive, not our own holiness, but His holiness ascribed to us; so that by the single act of faith, true and carnest faith in Him, and in his love and sacrifice, we may be considered holy in the sight of heaven. That is the only holiness to which we can arrive. That is the only holiness which will carry us in safety through death, to the gate of heaven, and to that blessed vision of Christ and the present who what the person who whatever his absence of these dogmas are necessarily, by that fact, rejecters of religion, and expecially of Christianic.

with the concoction and publication of a defence of such claim to ownership, representing it as perfectly credited, by the Lord of the vineyard,) not to that conformable to the Christian Scriptures, the will of God, and the religion tanght by Jesus of Nazareth. In short, to state the case with a moderation falling 'magical' password 'Christ Crucified,' which is exomission—nor with derout meditation—a seeking to know more of God, that we may more perfectly conform ourselves to His will. Not a word that has been holding protracted meetings many weeks in successions. said in this article, positive or negative, expresses or implies the slightest disregard for any or all of these things. He is the wisest man who heedfully uses all these precious privileges, and makes each of them, in its appropriate place and time, helpful towards a closer And then comes the remedy,—the anxious seat, the conformity of his life to the will of the Infinite kneeling position, begging for mercy, and losing the Father, undeterred by the fact that the clergy are burthen; and the work is done, and a fair start made teaching foolish superstitions in regard to every one of for heaven. But with all this terrible outlay, with them, and making their very names a 'damaged phraseology.' But as all these are means, and not ends—as they are useful or not in proportion as they learn, to mystify and befool a few young children, and ends—as they are useful or not in proportion as they hearn, to mystify and befool a few young children, and help us, or not, to practise that OBEDIENCE which is the one thing needful—as a life spent solely in these would be as perfectly wasted and useless as one spent dead church, and a few spasmodic kicks have been in sharpening instruments that were never to be used
—and as forty thousand clergymen in this country
are constantly enjoining them as if they were ends
and again all men receive the same evidences of death and again an men receive the sale that and again an men receive the sale that are the practical work to which the tools above mentioned are subsidiary.

c. x. w.

and again an men receive the sale the decaying body of Lazarus.

In nearly all the places which I have visited, I

LETTER FROM BEV. A. T. FOSS.

DEAR FRIEND GARRISON : they are asking with cheerful hope and unfailing work in this county.

I am here in Pennsylvania for a few days, or for a faith, 'What of the night?'

giving to all an intelligent and truthful answer. filled with joy at the success of the annual meeting of

the people were more anxious to hear on the subject of anti-slavery, since the first few years, when the novelty of the thing drew the unthinking multitude to hear its doctrines, than now. Although the weather for the greater part of the time since I have been in Ohio has been most inauspicious, yet the meetings have been full, and often crowded to the outside Mr. Garrison ; door. This was more especially the case in the early I do not know that it is necessary for me to add part of the fall, in the counties bordering upon the river in the vicinity of Wheeling, Va. But these to the Topeka Constitution, inasmuch as neither of meetings have been reported by Mrs. Colman and your correspondents attempts to question the truth of myself in their time.

or snow, they have come, filling all the places of sas affairs. I would ask, respectfully, is it his custom meeting, usually to their utmost capacity. So much to go to the Boston Post for reliable narratives of the as it regards the desire of the people to hear. proceedings of Abolitionists?

by the fruit it has borne, and some accept the doc- to a point so important? trine, and all stand convicted of its truth. Our doc- J. A. H. asks for 'chapter and verse.' I was amaz year, if there shall be any money in Ohio, -as there stitution. is not now, or next to none,—the treasury of the Perhaps, however, the following will satisfy him. Western Anti-Slavery Society will, to a greater de. from the official report of the Committee (J. H. Lane, gree than over before, feel its weight. Many of the Chairman,) announcing the result of the election people here, who are really wealthy, are, in present Dec. 29, 1855 :-people here, who are really weatiny, are, in present means, really poor. The New York merchants gamble in stocks and fall; the merchants in Ohio, who have consigned their cheese to these houses, lose, and they fail; and the farmer, who has sold his cheese on credit, loses the produce of his dairy, on which he credit, loses the produce of his dairy, on which he credit, loses the produce of his dairy, on which he credit loses the produce of his dairy, on which he credit loses the produce of his dairy, on which he credit loses the produce of his dairy, on which he credit loses the produce of his dairy, on which he credit loses the produce of his dairy, on which he credit loses the produce of his dairy, on which he credit loses the produce of his dairy, on which he first General Assembly on the subject "—a more first are in factors and the credit loses the produce of his dairy, on which he credit loses the produce of his dairy, on which he credit loses the produce of his dairy, on which he credit loses the produce of his dairy, on which he credit loses the produce of his dairy, on which he credit loses the produce of his dairy, on which he credit loses the produce of his dairy, on which he credit loses the produce of his dairy, on which he credit loses the produce of his dairy. depended for money. This is the case all over the majority are in favor of such exclusion.' Reserve in Ohio, so that the condition of the Anti- If any one now turns to my letter of Feb. 12, h

done? Evidently, to my minn, occurring the condition of the people of this land. If slavery was lists in Kansas. abhorrent to the feelings of the people, it would per-

do not want slavery, they will not have it. upon the minds of those who receive this book, thus greatest outrages upon reason, truth and justice. interpreted, as the word of God ? Evidently, it must be to reconcile them to the existence of this great | Connection. Near the middle of the Letter to wrong. They think God, somehow, has ordered it, Christian Church,' on the fourth page of last week's in his 'inscrutable providence,' to work out some be-paper, the word craft was erroneously printed class nign and beneficent result. This influence is seen The sentence should have read as follows: nign and beneficent result. This influence is seen in the prayers of the pulpit, and the vestry, and the family:—'O, Lord! we pray thee that thou wilt remove slavery in thine own time, and in thine own way.'

And feeling that God's own time has not come, and his own way has not been revealed, they are quite his own way has not been revealed, they are quite man's judgment.' resigned to wait for further indications of Divine

This is true of the most anti-slavery men and wo nen in our churches. How can it be otherwise than Collections by Parker Pillsbury: that the moral sense must be made weak and imbecile, while they receive as the word of God those sanctions of slavery, lust, lying, and murder, which are found in partions of the Bible? O! never did I feel as that the true anti-slavery work is to show mental that these self-evident wrongs cannot be made right, whatever or whoever may sanction them. The Bible and its God, as they are interpreted by the churches of this land, are the sanctifiers and uphold-churches of this land, are the sanctifiers and uphold-shown that the true anti-slavers and uphold-churches of this land, are the sanctifiers and uphold-shown that the true anti-slavers and uphold-churches of this land, are the sanctifiers and uphold-shown that the true anti-slavery work is to show mental that these self-evident wrongs cannot be made right, whatever or whoever may sanction them. The land that the sanctifiers and uphold-churches of this land, are the sanctifiers and uphold-shown that the sanctifiers and uphold-churches of this land, are the sanctifiers and uphold-shown that the sanctifiers and uphold-shown that the sanctifiers are shown to sanctifiers and uphold-shown that the sanctifiers are shown to sanctifiers and uphold-shown that the sanctifiers and uphold-shown that the sanctifiers are shown to sanctifiers and uphold-shown that the sanctifiers are shown to sanctifiers are shown to sanctifiers and uphold-shown that the sanctifiers and uphold-shown that the sanctifiers are shown to sanctifiers and uphold-shown that the sanctifiers are shown to sanctifiers and uphold-shown that the sanctifiers are shown to sanctifiers are shown to sanctifiers and uphold-shown that the sanctifiers are shown to sanctifiers and uphold-shown that the sanctifiers are shown to sanctifiers and uphold-shown that the sanctifiers are shown to sanctifiers and uphold-shown that the sanctifiers are shown to sanctifiers and uphold-shown that the sanctifiers are shown to sanctifiers are shown to sanctifiers and uphold-shown the sanctifiers are shown to sanctifiers and uphold-shown the sanctifiers are shown to sanctifiers are shown to sanctifiers and uphold-shown the sanctifiers are shown to sanctifiers. ow, that the true anti-slavery work is to show men churches of this land, are the sanctiners and uphoiders of slavery; and my work is, in seeking the slave's deliverance, to push them off from his neck. And this can only be done by dethroning them from the hearts of the people, whom they have blinded with superstition, and chained with bigotry. But recently, in an anti-slavery meeting, a man, very prominent in regenerate or Christian state may be satisfactory and complete, not only without any principle, on his part, of opposition to slaveholding, or any desire to help those who are suffering the extremity of oppression indicated by that word, but with the claim that he owns certain men, women and children, and is determined still to hold and use them as his property; or

have found true and noble spirits, who have made my labors pleasant, and their co-operation has contribu Linesville, Crawford Co., Penn., February 23d, 1858. labors pleasant, and their co-operation has contributed much to make them profitable. Among this num ber stands first WILLIAM HOISINGTON, of Wayne What of the night?' From thousands of anxious Ashtabula Co., Ohio. He was born in physical blind hearts, in mingled tones of interest and alarm, there comes to the ear of the watchman the above inquiry. clear and far-reaching. He was for many years a And not from those only who are in the midst of the much-esteemed minister of the Orthodox Congregabattle between the powers of light and darkness, does tional order. He is true as steel to the cause of huthis inquiry come, but with more of anxiety and manity, and this of course separates him from tha alarm from those who hear only the din and roar of the conflict. The politician is filled with alarm for large collections of people in Ashtabula county, and the safety of his idol gods,—his Party, his Constitu-tion, and his Union; the religionist for his idols,—his fully our views of Disunion. He is a man of varied Sect, his Bible, and his God. For the God of the and extensive learning, and lectures much upon the pro-slavery religionist is only an idol. These all ask, seiences of Astronomy, Geology and History. These What of the night? in fear and alarm. But those lectures, I am told, show a depth of research and an who are in the midst of the conflict with slavery and accuracy of statement that would be highly creditaall its sustaining influences,—its parties, constitu-tions and unions, its sects, its bibles and its gods,— truly astonishing. He is doing a great and good

I am desirous to do, with others, what I may, in long a time as duty may seem to demand. I am And this I may doubtless best do by giving an account of the progress of the conflict in that portion of stay in Massachusetts know but little of the influence the field where I am directly engaged with the ene- of their meetings upon the cause in the different and remote parts of the country. Every throb of the In the first place, I have never seen the time when great Anti-Slavery heart in dear old Massachusetts

Yours, in and through the conflict,

Worcester, March 15, 1858.

yself in their time.

While I was with the Remonds, in Granger coun
I can only say that I do not, in the least, under ty, the weather and the mud were such as to make it nearly impossible to collect any large number of people to hear. In Portage county, we succeeded better, it is a mere historical fact, as simple and unquestionalthough the rain and mud were great hindrances in able as the battle of Bunker Hill. I am still more our way. In Ashtabula county, the people have astounded that he should have accepted the authority come together in great numbers. Rain or shine, mud of Governor Walker's Inaugural, as a history of Kan-

Secondly, I have never seen the time when the peo-ple were as desirous as now to hear the radical doc-books on the subject,—such as Phillips's Conquest of trines of the American Anti-Slavery Society. I de- Kansas, p. 132, or the Report of the Congressional nounce the Constitution, and no shudder passes over committee, p. 645,—would have settled the whole the audience; I pronounce the Union 'a covenant matter. Was it asking too much of professional antiwith death and an agreement with hell,' and prove it slavery lecturers, that they should give so much time

trines are not only tolerated, they are demanded. The ed to see J. A. H., to whom I long since fully expeople want them. I cannot supply one half of the plained the matter in private, reënter the controveremands for labor, nor do but a small portion indeed sy at this late date. I cannot, however, comply with of the labor demanded. Truly, 'the harvest is great, his wish; for precisely what I assert is, that there is but the laborers are few.' I am sure that another no such chapter and no such verse in the Kansas Con-

Slavery tressury now does not indicate the increase of will find that, this coincides with my statement. Nothstrength which our cause has really received.

Thirdly. What is the labor now most needful to be has never been revived, and no law on the subject, done? Evidently, to my mind, to change the moral except the 'bogus' laws of the Missourians, now ex-

ish. In the day and hour that the American people Though crowded with the favors of correspon dents, and much other valuable matter, and therefor Now, what, of all else, is most in the way of this sorely pressed for room, we readily consent to the ocmoral change? I answer, without the fear of suc- cupancy of a large portion of our present number cessful contradiction, the religion of the land. Its with the serious and earnest speech of Hon. Joshua God and its Bible, as preached and interpreted, are R. Giddings, (perhaps the last we shall have from his both on the side of the Slave Power. Look at the lips in the House,) on 'The Conflict between Relireceived and honored commentaries of the Bible, gious Truth and American Infidelity.' It is conceived which are authority in our theological schools and in and expressed in a tone of deep moral and religious our churches. All these, with some trifling excep-tions, interpret the Bible, in some of its parts, as sauc-be seen that he brands the religion of this country tioning chattel slavery. The malediction of drunken with that title-and very justly. To call it the re Noah is the word of God; and the command of Mo- ligion of Him who came to bind up the broken-heartses to buy and hold men in bondage for ever is said ed, to set the captive free, and to vindicate the broth to be inspiration. Now, what must be the influence erhood of the human race, is to commit one of the

AMERICAN ANTI-SLAVERY SOCIETY.

At Hopedale, Mass., Milford, " Plymouth, " FRANCIS JACKSON, Treas

FLOUR AND WATER ONLY.

IT IS NOT A DYE! MRS. S. A. ALLEN'S

HAIR RESTORER

WORLD'S Hair Dressing.

THE ONLY PREPARATIONS THAT HAVE A EUROPEAN REPUTATION!!

THE Restorer, used with the Zylobalsamum or Dressing, cures diseases of the hair or scalp, and RESTORES GRAY HAIR TO ITS NATURAL

The Zylobalsamum or Dressing alone is the best hair dressing extant for young or old.

We take pleasure in presenting the following undeniable proofs that these are the best preparations either in Europe or America. They contain no deleterious ingredients—do not soil or stain anything.

GREAT BRITAIN. REV. W. B. THORNELO, Prescot, Lancashire, says- 'Mrs. S. A. Allen's World's Hair Restorer and Zylobalsamum are perfect marvels. After using them six weeks, my extremely gray hair is restored to its natural color. I am satisfied it is

REV. MRS. E. C. ANDRUS, for many years Missionary to Hayti, now of Martinsburgh, N. Y. The climate having seriously affected her hair and scalp says, 'I have derived much benefit from the use of Mrs. S. A. Allen's World's Hair Restorer and Zylobalsamum. I have tried various other remedies for my hair, but never anything that so materially and permanently benefitted me, as has Mrs. S. A. Al

J. H. EATON, Pres. Union Univ., Tenn. . I have used Mrs. S. A. Allen's World's Hair Restorer and Zylobalsamum but very irregularly, but, netwithstanding, its influence was distinctly visible. The falling off of hair ceased, and my locks, which were quite gray, restored to their original black.' REV. H. V. DEGAN, Ed. Guide to Holiness, Bos-

ton, Mass. 'That Mrs. S. A. Allen's World's Hair Restorer and Zylobalsamum promotes the growth of the hair where baldness has commenced, we now have the evidence of our own eyes.' REV. J. A. H. CORNELL, Cor. Sec. B'd Educ'n N.

Y. City. 'I procured Mrs. S. A. Allen's World's Hair Restorative and Zylobalsamum for a relative. I am happy to say it prevented the falling off of the hair, and restored it, from being gray, to its natural glossy and beautiful black.' REV. JNO. E. ROBIE, Ed. ' Chr. Adv.,' Buffalo,

N. Y. Mrs. S. A. Allen's Hair Restorer and Zylobalsamum are the best hair preparations I have ever known. They have restored my hair to its original REV. J. WEST, Brooklyn, N. Y. 'I am happy to

bear testimony to the value and efficacy of Mrs. S. A. Allen's World's Hair Restorer and Zylobalsamum, and also to acknowledge its curing my gray-REV. GEO. M. SPRATT, Agt. Bap. Penn. Pub. Soc.

'We cheerfully recommend Mrs. S. A. Allen's World's Hair Restorer and Zylobalsamum.' REV. J. F. GRISWOLD, Washington, N. H. 'Please inform Mrs. — where Mrs. S. A. Al-len's Hair Restorer and Zylobalsamum can be had

in Boston. You may say in my name that I know they are what they purport to be.' REV. D. T. WOOD, Middletown, N. Y. 'My hair has greatly thickened. The same is true of another of my family, whose head we thought would become

almost bare. Her hair has handsomely thickened, and has a handsome appearance since using Mrs. Allen's World's Hair Restorer and Zylobalsamum. REV. MOSES THACHER (60 years of age,) Pitcher, N. Y. 'Since using Mrs. S. A. Allen's World's Restorer and Zylobalsamum, my hair ceases to fall,

and is restored to its natural color. I am satisfied 'tis nothing like a dve.' REV. AMOS BLANCHARD, Meriden, Ct. 'We think very highly of Mrs. S. A. Allen's World's

Hair Restorer and Zylobalsamum.'

REV. S. B. MORLEY, Attleboro', Mass. 'The effeet of Mrs. S. A. Allen's Word's Hair Restorer and *Zylobalsamum has been to change the 'crown of glory' belonging to old men, to the original hue of youth. The same is true of others of my acquaint-

REV. J. P. TUSTIN. Ed. ' South Baptist.' &c., Charles ton, S. C. 'The white hair is becoming obviated by new and better hair forming, by the use of Mrs. S. A. Allen's World's Hair Restorer and Zylobalsamum. REV. C. A. BUCKBEE, Treas, Am, Bible Union, N.

Y. 'I cheerfully add my testimony to that of numerous other friends, to Mrs. S. A. Allen's World s Hair Restorer and Zylobalsamum. The latter I have found superior to anything I ever used.' REV. WM. PORTEUS, Stanwich, Ct. 'Mrs. S. A.

Allen's Word's Hair Restorer and Zylobalsamum have met my most sanguine expectations in causing my hair to grow where it had failen.' REV. D. MORRIS, Cross River, N. Y. 'I know of a great many who have had their hair restored by

storer and Zylobalsamum.' REV. JOS. McKEE, N.Y. City. 'Recommends them.' REV. E. EVANS, Delhi, O. 'I have used Mrs. S. A. Allen's World's Hair Restorer and Zylobalsamum. They have changed my hair to its natural color, and stopped its falling off.'

the use of Mrs. S. A. Allen's World's Hair Re-

REV. WM. R. DOWNS, Howard, N. Y. 'Mrs. S. A. Allen's Hair Dressing has no superior. It cleanses the hair and scalp, removes harshness and dryness, and always produces the softness, silkiness and natural gloss so requisite to the human hair.'

REV. C. M. KLINCK, Lewistown, Pa. 'Mrs. S. A. Allen's World's Hair Restorer and Zylobals has stopped the falling off of my hair, and caused a new growth.'

We might quote from others of the numerous letters we have and are constantly receiving, but we deem the above sufficient to convince the most skeptical that we have at least the best preparations in the world for the hair of the young or old. We manufacture no other preparations. Occupying the large building, corner of Broome and Elizabeth streets, exclusively for office, salesroom and manufactory, we have no time or inclination to engage in other manufactures.

These are the only preparations exported in any quantity to Europe.

We also would call attention to the fact that we have always avoided all charlatanism. Our preparations are the highest priced, but the cheapest, because it lasts longer, and does more good; the expense, in the end, less than others. We aspire to have the best, not the lowest priced. One bottle of Restorer will last nearly a year. \$1.50 per bottle. Balsam, 374 cents per bottle.

GENUINE has 'Mrs. S. A. Allen' signed in Red Ink to outside wrappers, and in Black Ink to directions pasted on bottles. Rostorer bottles are of dark purple glass, with the words, Mrs. S. A. Allen's World's Hair Restorer, 356 Broome Street, New York, blown on them. The Balsam bottles are of green glass, with Mrs. S. A. Allen's World's Balsam, 356 Broome Street, New York, blown on them. Circulars around bottles copyrighted. None other is genuine. Signing the name by others is forgery, and will be prosecuted by us as a criminal offence. Some dealers try to sell other preparations on which they make more profit, instead of these; insist on these. Sold by nearly according the property on the sell of the property on the sell of the property of the server draw and fancer could dealer. Sold by nearly every drug and fancy goods dealer

MRS. S. A. ALLEN'S World's Hair Restorer Depot,

POETRY.

For the Liberator.

*CREAM OF THE VALLEY.

[A LIQUOR SO CALLED.] 'Cream of the valley' call ye it? 'Tis the vale of the deep, unfathomed pit, The valley of cruelty, hate and despair! What is the stream that is murmuring there? Tears of mothers, wives, orphans, that deadly stre And blood of the murdered, the dark red gleam Curdling its current! Is that your cream? Cream of that valley'! among whose stones Lie heaps and heaps of mouldering bones; Bones of the murdered, when drunken strife With maniac rage, grasps the unsheath'd knife! "Cream of that valley!' Oh, what is its breeze. No soft breath of Spring that awakens the trees, But the hiss of hate, and the infant's wail. And the shrick of the murdered swell that gale ! · Cream of that valley '! the valley of death, The death of the soul! Oh, how every breath Of the sinful wretches who throng its strand Sends the taint of guilt throughout the land! . · Cream of that valley '! Wet not thy lip! The blood of thine innocent babe wouldst thou sip Of thy nearest and dearest the vital stream? Turn, turn, ere thou touch, from that valley's cream Tenterden, (England.)

From the Springfield Republica MY SEWING MACHINE. Dear Cousin Jane :- Such a change has passed O'er my earthly lot since I saw you last, That I cannot rest till my pen extends The joyful tidings to all my friends, My burden is gone, and my sky is bright, My mind is calm, and my heart is light; I'm a happier mother, and wife and self, And I owe it all to a little elf. The usefulest fairy that ever was seen .-My Wheeler & Wilson's Sewing Machine.

As I said just now, I'm a happier wife,-My husband's shirts were the plague of my life; They were sometimes made, but were never done Bless me! the trouble was only begun! It was always, 'My dear, this shirt is not right,' The neck was too loose, or the wrist was too tight They always were needing a button or stitch, Were too large or too small, I could never tell which If I made twelve as alike as twelve leaves on one tree Tho' the first might be right, vet no other would be When I think of a shirt from beginning to ending, Of the fitting and stitching, and starching and mend

Of the shirt that don't fit the disconsolate man. Of the shirt that does fit him, so spick and so span, So stiff and ungraceful, and yet the sole gain From so much of labor, of time, and of pain,-I almost am tempted my thought to express, Men had better keep still on the matter of dress. Could I make but one speech, like a Webster's Wirt's, I think it would be on the subject of shirts.

But to come to the point I had almost forgot, I would now quite as lief have a husband as not. He timidly, last week, brought me a pile Of shirts to be made, which I took with a smile, The first of the kind which he ever had seen,-I thought he would kiss my Sewing Machine. I have six young children-dear little ones. Three little daughters, and three little sons,-Six little children, all to be dressed In school-day clothes, and in Sunday best; Six pairs of pants, and nine pairs of shirts, Two dozen collars, and two dozen skirts: Six little jackets, and twelve little sacks, Outside garments for six little backs; 'Kerchiefs to hem, and garments to mend, And many another stray odd and end; This was the work to be done this fall, But then, dear me! it was nothing at all! I gave it all with a brow serene, To my all-sufficient Sewing Machine.

And as for myself-what with children and spouse What with visitors, servants, and market and house It was nothing more than might well be expected, That my own private wardrobe was somewhat ne-

I sewed up holes, and I ran up slits, I put on patches, and I put in bits. I went without button, and hook and clasp, I wore old things till their very last gasp; But now I'm thoroughly fit to be seen Thanks to my good little Sewing Machine.

It would do you good to open the door Of my linen closet, and see the store For bed and table, of piles and tiers, Enough to last us for twenty years. So far as such things are concerned, I can say I am perfectly ready to die to-day: Though it would seem a pity to quit the scene So soon after buying a Sewing Machine.

You'll think me extravagent, I'll engage, But, my dear, 'tis the subject of the age ! The world is divided 'twixt those who have got Sewing Machines, and those who have not. Poor, benighted beings are they, Who sit and sew the old-fashioned way. Now, Cousin Jane, don't you want to see What these wonderful things may be? · Come-and your duties you need not shirk-But come with an extra trunk full of work ; You will never go back to your home, I ween, Without taking with you a Sewing Machine

> WORK SOME GOOD. BY ALFRED GARDNER, BRASS-MOULDER. Oh, work some good! for every man Can help to make a reformation:

No matter who or what he be-Of high degree, or lowly station Set on thy mind to work a change; Be firm, and break the coward's fetter: 'Tis always easy to do bad,

But quite as easy to do better. Choose for thy task a noble one, For noble thoughts will find their level,

And good must come from them at last For nothing good can bring forth evil. Work on! though slow thy progress be,

Yet proudly keep thyself from sinking; If hands will not perform thy task, Go back, and have recourse to thinking.

Begin thy work with steady brain, Nor hurry on thy inclination; No house was built within a day, That did not soon want alteration.

Work on, and do the best you can; 'Twill be a hint to many a brother; Thy recompense will surely come, For one bright action claims another

TO A FRIEND.

Creeds may grow old, and systems decay, And theories be lost forever; Wealth may depart, and fly in a day, But friendship that's true dieth never.

Time passeth by, and yesterday's grave Buries all that the present may sever, But above the falling and fallen doth wave The motto, "Friendship that's true dieth never

Eternity's dear, and Hope spreads its wings. Life brightens, and seems a rich treasure When the Angel of Peace broods o'er me and sings Love, Friendship and Truth last forever.'

The Liberator.

THE RIGHTS OF WOMAN. WORCESTER, March 7, 1858.

utes relating to woman were so barbarous, that, as you. Thus speedily was uncertainty put to flight a member told me, they thought they had done and it was a pleasant relief not to have to begin, as providing that if a husband, through drunkenness, or carrison is not an infidel, and Mrs. Foster 'worse any other cause, should neglect to provide for his wife for the space of one year, she should have the control of her own earnings, transact business in her there, in spite of an attempt at the next session to re- election of 1856.

light they have been enabled to throw upon the sub- from Dr. James Catlin to come to his place in Sugar ter, with rare magnanimity, they have granted us Pratt, and Mr. and Mrs. Frederick Miles showed us press has in general been courteous in its tone; and, thy with the cause is, -how cheerfully he gave his soin view of the pressing emergencies in the midst of we possibly could in this region. We held among these terests which, in ordinary times, it takes years to un-fold, it seems to me like casting a reflection on the hope were effective in Anti-Slavery good, especially enlightened sentiment of the State to assume before- in dissipating unfounded prejudice against Mr. Garhand that they will not do all that lies in their power. rison and his noble aims. Again and again we heard We must let them know that we are in earnest, that a warm desire expressed to hear Mr. Garrison, Mr. we ask for what we want; and when they, no more Pillsbury, and Mr. and Mrs. Foster in that communithan we, can give any reason why they should refuse ty. Dr. Catlin told us he would gladly convey them shall never be satisfied until equality is granted us. worship, forbidding and frowning upon allusion t judices that usually fetter such bodies, in more than Anti-Slavery song-

But it would have seemed far more likely to pass a bill striking out the word 'male' from the Constitu- This pious company were so shocked by this rash tion, than one which has actually passed the Senate, mention of the slave, that their devotions, which had exempting from taxation the property of widows and before been brightly flaming, instantly died out, and unmarried females, because it would be a great deal the meeting was abruptly dismissed. more for the interest of the government. If that bill should pass the House, and become a statute, we shall Wendell Phillips's speech in the State House, and be relieved from any further trouble in the matter, as thanked God for his sublime intrepidity. Such advoit will eventually undo itself, and clear the way for cacy is a sure earnest of the success of the glorious

to be too sanguine in their advocacy of a favorite idea, highest to the humblest champions of the Cause! too impatient of success to be willing to wait a reasonable time; but, as Mrs. Dall has so admirably shown, this is no new idea; it is one which has agitated the world since time began, and the only argument now brought against it, with any show of plausibility, is, that woman does not ask for it. Neither does the slave ask for his freedom; and though one is bound by statutes, and the other by penalties, the same law of mental thraidom belongs to both, varied only by circumstances; revealing here, as in every other oppression, that it is only its opposite, the great law of equality, carried by minorities, that can emancipate and disenthral the great beating heart of humanity. S. E. W.

THE LOVE OF GOD.

At the Music Hall, Sunday, March 7, Rev. Thro-DORE PARKER preached from the text, 'Then shall I be satisfied, when I awake in thy likeness.' He ment; and shows him that if he would obtain them, held that the desire to know God and trust him he must disregard the suggestions of humanity and was a natural desire. All nations and tribes, even the barbarous and savage, manifested it, of which the trodden and trembling slave. Again, he points him preacher gave several striking proofs. He could not should neglect to cultivate the religious principle.

He alluded to his own personal experience, and attristrong behests of the oppressors of their kind. But buted the happiness of his whole life, under all cir-the noble youth spurns the wily blandishments by cumstances, propitious or adverse, in smooth waters or which he is beset, and marshals a true-hearted band against a rough, cold and adverse current, to his continual trust and confidence in God. When a boy, he wondered to hear religious men say that the 'natural man' had no desire to know God, for he felt sure that are at length crowned with triumphant success.

I am sensible I have given a very inadequate acagainst a rough, cold and adverse current, to his conthe natural boy had. He gathered his easily knowl-count of this poem. I think it is calculated to do edge, and filled his soul with the love of God, from good, and I have desired to apprize your readers of its the fields, flowers and blossoms of spring, as naturally the fields, flowers and blossoms of spring, as naturally as the bees gathered honey from the same source, and filled their hives begath the like bushes. The real filled their hives beneath the lilac bushes. The reason that so many turn away from the study of God is, tion of our anti-slavery friends, and hope they may that a dark and false theology is substituted for the afford themselves the pleasure of listening to these true light, and men are presented with a vindictive God, instead of the God of boundless love. Yet such is the strong natural longing after God, that men will even bring themselves to know and worship this hateful idol of theological invention—this Juggernaut of Christendom. This natural love of God, which To the Editor of the Liberator: leads men to grope after him in darkness and error, is full of promise, for when the traditions of the dark O. A. Brownson's book, in the last Liberator, occurs ages shall have passed away, and the now dawning the following: 'That the Romish Church has done

in Boston, whose possessions extend on every side, yet whose hungry and naked souls shiver and perish in a Romish Church has done any good in the world, as worse than arctic winter; and there are those who such. The same denial I will extend to every othcarry their whole worldly possessions in a basket by er sect, as such, and to every political party, as their side, whose wealth of soul surpasses all possible such. What is the Romish Church?

in guarding the soul in temptation, and sustaining it a affliction, and directing it in doubt, were peculiarly and Omega, its essential character, that which constibeautiful and affecting. The picture of the widowed Rachel bereaved of her only son, her last earthly hope, whom she commits to God, sustained by a full confidence that her treasure shall be restored to her,—
to this authority of sect, but as they are faithful to the picture of Jonas in his deserted counting-room, their own individual convictions of right and duty listening and almost yielding to the suggestions of the listening and almost yielding to the suggestions of the tempter, who promises wealth and honor as the reward of a dishonest act, but finally spurning the God writes on each individual heart. thought, as his sainted mother's image and teachings return upon his memory,—the portrait of old Mr. Grandfather, bending over the coffin of his early playmate, whose image in rosy childhood and on her bridal day fills his memory, as he reads on her coffin plate, 'aged XCIL' and says, 'a little before me, but not long; we shall soon meet again, —were strongly thought, as his sainted mother's image and teachings

more interesting to some from the well-known fact, Romish Church has done good. Whatever amount that the preacher had been made the subject of special prayer, at the Park street prayer meeting of the Romish Church, not one particle of that light was of it. previous evening, that God would convert his soul, The light and the goodness that existed were solely or confound his studies and stop his mouth." on, March 9, 1858.

LETTER TO FRANCIS JACKSON. RICEVILLE, (Crawford Co., Pa.) Feb. 16, 1858. DEAR MR. JACKSON:

The delight and joy we had on taking our place in this household that so cordially enlarged its circle to receive us yesterday, can only be real to the travel ling anti-slavery lecturer, who always advances with On reading Mrs. Dall's able argument before the Legislative Committee, I was somewhat surprised and pained at her closing paragraph. That, as I understood it, assumed as a fact, that the Legislature though their tardy mails had failed to bring the nowould take no definite step towards effecting the de- tice of our coming, sent on by an anti-slavery friend, sired change in the Constitution, but only prepare the way by continued agifation. That is very probable; but judging from the past, might we not be equally justified in assuming the reverse? Three years ago, or freer if Mr. Garrison himself had arrived. Ushered when the first memorial was sent to the House, it ob- in all unexpectedly as we were, yet Mr. Hallock extained a reading, and the motion to print was defeated claimed, at once, 'Yes, we read THE LIBERATOR; we only by a vote of 88 to 72. At that time, the stat- are Garrison folks, and are wonderfully glad to see something pretty smart, when they reported a bill, usual, with a half-dozen battles to prove that Mr.

own name, and have the guardianship of her chil- subscribers to the Liberator and Standard, seen some dren. What became of that bill nobody ever knew, but it never found its way to the statute-book. Another, however, and one, so far as it went, worthy of as Mr. Emerson wrote, 'disappointed the hopes of Massachusetts, did find its way there, and stayed mankind, and betrayed the cause of freedom' by her

While at Randolph and Jamestown, in the State of Three years have passed, with all the additional New York, we were met with an urgent invitation ject. Last year, one hearing was granted; this win- Grove, where himself and Mrs. Catlin, Mr. and Mrs. two; they have listened to the highest talent and re- great kindness and friendliness. We gratefully saw spectability of the land; the respectable part of the how deep and heart-felt Dr. Catlin's earnest sympa-

our claim, it certainly seems like making a great con- from the railroad and back again, (more than twenty cession to admit that we expect any thing less than a miles,) if any of these would come, and he could know compliance with our request. If we, in the honest simplicity of our hearts, urged by a conscience that never slumbers, demand equality as our right, we Power is felt in all self-styled meetings for Christian It is true that the Legislature of '55, though stand- the slave. A friend told us, he was not long before ing on a most ridiculous platform, (which, however, in a Wesleyan prayer-meeting; no one had breathed was only the spontaneous outgrowth of an outraged an anti-slavery petition, or given the slightest token public sentiment,) spoke out the unsophisticated heart of good-will to the slave, when he, prompted by a conof the people, untrammeled by the conventional pre- venient pause and his own ardor, sung that touching

> ' Feebly the bondman toiled, Sadly he wept,' &c.

I read with unbounded admiration and delight Mr. universal suffrage.

Cause. And what high-hearted hope Mrs. Chapman's able Report reveals! God speed the labors from the

Faithfully your friend, SALLIE HOLLEY.

A MERITORIOUS ANTI-SLAVERY POEM DEAR SIR-I have recently had the pleasure of

listening to an Anti-Slavery Poem by our friend Daniel S. Whitney, of Southboro'. It has been lately written by him, and was first read at a Sunday eveplaces. It is an Allegorical Poem, representing an aspiring young man who has just left his Alma Mater, and who is looking forward to the employments and the rewards of life. He meets a Mentor of advanced years and benignant mien, who points out to him the glittering prizes which attract the admiration and the efforts of those who seek political place and preferderstand how any person, seeking for happiness, that they are to be attained only by steeling his heart

Mariboro', Feb. 23, 1858.

CAN SECTS DO GOOD!

light of religious truth shall prevail, then men will some good in the world, no intelligent and candid man know and love God as he is.

Religion is beyond all price. There are millionaires

Ages.' Without giving up my claim to either intel-

tutes its individuality? It is a self-constituted cor The preacher's illustrations of the power of religion poration for getting a living on the reputation Christ and his religion, claiming and exacting obedience to its will. Obedience to its will, that is its Alpha tutes it what it is, which distinguishes it from its fel-

low-sects, as also from all liberty and progress. Men are good and do good, not as they are faithful

not long; we shall soon meet again, were strongly ever done, or pretended to do, underlying all its mpressive.

doings and pretensions is this denial of liberty to the individual to follow his own convictions, always mainhis hearers, especially the young, to cultivate religion as superior and far more desirable than knowledge, refinement, wealth, or any other attainment.

The discourse was intensely religious, and was the good in the world? If it has, then to that extent the in virtue of the remnants of allegiance that remained to the inward light of the living Spirit of God, and

which the Church could not succeed, in those ages of its greatest power, in utterly banishing from the souls of men.

Yours, truly, GEO. SUNTER. Brantford, Canada West, March 1, 1858.

LECTURES OF HENRY C. WRIGHT. PEPPERELL, Feb. 24, 1858.

I take my pen to inform you that our friend H. C. Water visited this place on the 20th inst., and lec-tured five times to large and attentive audiences. Mr.

very plainly that they were all utterly void of humanity, and that, instead of their securing the elevation and happiness of mankind, millions of human beings had been sacrificed upon their altars.

On Monday, Mr. Wright contrasted, in a very plain and lucid manner, the Christ of Christendom with the Christ of Calvary, showing the Christ of Christendom to have regard to forms, ceremonies, temple worship, singing songs of praise to and eulogizing the Father, leaving the children to the tender mercies of the auction-block or the sword; that in their eagerness to attend their temple worship, the Priest and the Other party unless slavery is totally destroyed. So that it will be seen that if it be fanaticism to preach dissolution, we have two classes equally fanatical, the Buchananites and the Garrisonians. But we cannot agree to the premises assumed by these two classes of fanatics, and therefore we dissent from their advice and conclusions. We believe the Constitution of freedom, not of slavery, and that no re-

character of man, in this and the next life, was affected by the influences brought to bear upon him in that state; making it plain that the diseases incident to human life are transmitted from parent to child, municipal regulations. This is the ground occupied by the American Republican party, and is, we think, the only sound and correct view of the subject. people who die before living out half their days; closing by a few remarks upon the soul of man after death, and relating some facts in his own experience but on the contrary it is a great charter of Liberty.

those who listened, and that much good to the cause will result therefrom. It is sincerely hoped that Mr. Wright will make us another visit as soon as practi- riso Yours for humanity,

J. W. SPAULDING.

THE OLD SCHOOL COVENANTERS. To the Editor of the Liberator:

The Anti-Slavery cause, in its onward progress, has se, it has been but partial and limited, at best.

The Old School Covenanter Church has been an exception, which Abolitionists have universally made when criticising the position and action of other man or press in the American Repur churches in relation to slavery. The Covenanters, which is hostile to that instrument.

I have been pained by an incident which came to my notice during the recent labors of Susan B. Antrony and A. M. Powell, agents of the American Anti-Slavery Society, in the vicinity of New York. Among other proposed arrangements for their meetmeetings were not held. Like those of other less friendly societies, the Covenanter churches were clospublicly declared, in part, by a woman! The creed helpless and perishing by the wayside.

against Thomas P. Knox, as security on a lease taken by John R. and William Taylor. It appeared on trial that the bank required security. Mr. J. R. Taylor asked Dr. Knox if he would stand for him. Dr. K. replied that his name would not be good for any thing, as he had no property; but if he would represent the matter to the landlord in this way, and he was willing to take the risk, he (Dr. K.) had no objection to putting his name to the paper.

In a day or two, Mr. Taylor called with the lease. The Dr. remarked, 'So Mr. Parker has accepted my

illegality of the lease; second, the misrepresentation,—throwing the blame upon the bank, inasmuch as it neglected to see that the security was good, according to the presumption of the law.

On the second point, the Judge would hear nothing. The Dr. then appealed to the Court on the legality of the lease, denying that it was legal, according to the Sanate and the House of Representatives, who are to record their votes as indicated by their unbiased judgment; or are they merely to register Executive edicts, under penaltics for refusal of denunciation and proscription? Is the President the master or the servant of the people, that has nothing to do with it. I don't want to hear any thing about that. Who knows he is a fugitive? 'I can prove it on the spot, if required,' said the Dr., and again commenced speaking, when the Judge again commenced of the Dr. The Judge decided he was free. 'Then you must allow me to make my own defence,' said he, and was going on to express the hope that the Court would decide the losse legal, when the Judge did so decide, and gave judgment in favor of the plaintiff—not thinking that it was for this very point the Dr. conteaded.

The Dr. contested the suit for the purpose of establishing that it was for this very point the Dr. conteaded.

The Dr. contested the suit for the purpose of establishing the citizenship of fugitive slaves, and that he accomplished, thereby establishing what has never before been acknowledged in the nominally free States.

From the Boston Bee. THE POST ON THE CONSTITUTION.

It is a favorite trick of the Buchanan organs to represent the American Republican party as identical with or agreeing with the Garrisonians in their views. Of course, everybody who reads the Garrisonian or the American Republican newspapers knows this to be false, but the Democrats who read snows this to be false, but the Democrats who read only such papers as the Post and the Union take stock in the story. The fact is, that the Post and and its party, the Buchananites, are the only folks who agree with the Garrisonians in the interpretation of the Constitution, and of the rights of slavery under that instrument. The Buchanan party and the Post say that the Constitution of the United States recognizes and author by the Constitution of the United wight spoke in a school-house Saturday evening, and twice on Sunday in the pulpit of the Rev. Mr. Babbage, minister of the Unitarian Church; and Sunday and Monday evening in Central Hall. The first great principle laid down was that man's right to life, liberty, and the pursuit of happiness was a selfevident truth, not to be questioned or argued; that it was written on the soul by God himself, consequently was prior to and above all constitutions and laws made by man; and further, that whatever was opposed to self-evident truth was a self-evident falsehood.

From the above stand-point were viewed the existing political, religious, and social institutions, showing very plainly that they were all utterly void of humanvery plainly that they were all utterly void of humanvery plainly that they were all utterly void of humanvery along with it. This is the precise and the only difference between them, for precise and the ultimate consequence of their

By request of the audience present Sunday evening, friend Wright spoke Monday evening two hours on the state of man previous to birth, showing that the state of man in this and the next life, was afleath, and relating some facts in his own experience outling modern Spiritualism.

We do say with the Post, maintain the Constitution, but not because it maintains slavery; and we do not agree with the Liberator in advocating the destruction of the Constitution, because we believe it will survive the abolition of slavery—and that Mr. we equally and strongly dissent both from the Garrisonians and the Buchananites in advocating the dissolution of the Union, because we say that slavery can only be checked and abolished by maintaining the Union inviolable. Hence, when the Post makes such statements as the following it grossly misrepresents and belies the American Republican party. It says of the Constitution: 'Yet this instrument, this Constitution, is held up

The Anti-Slavery cause, in its onward progress, has suffered many hindrances from the different religious denominations of this country, and has received from them comparatively little aid. Only from the smaller denominations have we been led to expect a friendly recognition and co-operation, and from nearly all of

And this is wholly and eternally false. We never knew that even Senator Seward denounced the Constitution, and we are sure that the Post cannot quote one word or sentiment from any prominent like Abolitionists, are disfranchised for conscience sake, and professedly, at least, refuse allegiance to a slaveholding government. They are said also to refuse all ecclesiastical connection with slaveholders or their apologists.

The conscience make good its charge, or retract it? One or the other it is bound to do. The object of the Post is, of course, to identify the American Republican opposition to the Democracy with the ultra Garrisonians; but we have proved that the very men who do agree with the Garrisonians in their views and ings, it was suggested, I believe by a well-known pastor of the Covenanter denomination, who is personally interested in and friendly to the American Anti-Slavery Society, that a series of meetings should be held in their churches in the city, proffering at the same time his most hearty co-operation. The proposition slavery, with all the instruments in the world. But the American Republican party recognizes no such alternative, and in our judgment, for that reason, is the only party that can hope to check or abolish scomma's speaking 'in the public assembly'!! The meetings were not held. Like those of other less guardianship of the Constitution and the Union.

THE KANSAS AND NEBRASKA ACT. Extract of a letter from Ex-Gov. R. J. WALKER was exalted above humanity. The slave was left of Kansas, to the recent State Democratic Convention

helpless and perishing by the wayside.

'When woman's heart is bleeding, Shall woman's voice be hushed?' L.

JUDGE TANEY'S DECISION AND THE FU-GITIVE BLAVE LAW REPUDIATED.

In the Justices' Court in Boston, on the 2d of March, Judge Cushing gave a decision, recognizing the citizenship of a fugitive slave, under the following circumstances:—

This great act, declaratory upon its very face, was intended to recognize the right of self-government in its broadest and most comprehensive sense, as vested in the people themselves, extending to all their domestic institutions, in ratifying or rejecting their State Constitutions, whose provisions could only be known and acted on by them when submitted for their decision by the Convention. And thus it was that the Kansas and Nebraska bill was a recognition of that great fundamental principle of public liberty, embodied in the Federal Constitution, reserving all sovereignty to the people of the several States, admitted or inchoate, and not as vested in conventions who possess no sovereignty, (which can-

In a day or two, Mr. Taylor called with the lease. The Dr. remarked, 'So Mr. Parker has accepted my name?' Taylor replied, 'Yes; it makes no difference.' Upon reading the lease, the Dr. found that William Taylor, a fugitive, was a partner with Mr. Taylor, and said, 'According to the infamous decision of the Supreme Court, and the Fugitive Slave Law, this lease is not legal, as they deny a fugitive citizonahip. Therefore, in case any thing occurs, the lease is not binding.' Taylor replied, 'Nothing will happen,' and thus the matter rested.

In a few days, John R. Taylor died, and the bank sued Dr. Knox for the rent. Upon trial, the Dr. stated his ground of defence to be two-fold: first, the illegality of the lease; second, the misrepresentation,—throwing the blame upon the bank, inasmuch as it neglected to see that the security was good, according

echo throughout our republic, that the spirit of the Revolution is not extinct in their bosoms, but that from the lakes of the North to the lovely valleys of the Wabash and Ohio, you, the Democracy of Indiana, will stand as one undaunted column by the great principle of popular sovereignty, sustained by them at the polls in 1856, as embodied in the submission of the Constitution for ratification or rejection by the unfettered vote of the people of Kansas, and of every other Territory. and of every other Territory.



Ayer's Pills

Subjoined are the statemen

As a Family Physic.

From Dr. E. F. Cartariph, of New Orleas

"Your Puls are the prince of parger. Their
qualities nurpass any catherity we posses. They
but very certain and offectual in their action on it FOR JAUNDICE AND ALL LIVER COMPLAINTS

From Dr. Theodore Bell, of New York Cit,
"Not only are your Pills admirably adapted
purpose as an aperient, but I find their benefipurpose as an aperient, but I find their bench upon the Liver very marked indeed. They he practice proved more effectual for the cure of stands than any one remedy I can mention, rejoice that we have at length a purrative which the confidence of the profession and the people. DYSPERSIA - INDIGESTION

DYSPEPSIA — INDIGESTION.

From Dr. Henry J. Know, of St. Louis,

"The PRILS you were kind enought to send me have be
all used in my practice, and have satisfied me that they
traly an extuaordinary medicine. So peculiarly are it
adapted to the diseases of the human system, that they se
to work upon them aione. I have cured some case of a
print and indigestion with them, which had resisted
other remedies we commonly use. Indeed I have exp
mentally found them to be effectual in almost all the or
plaints for which you recommend them."

DYSENTERY — DIABRINGS — RELAX.

From Dr. J. G. Green, of Chacogo.

"Your PRILS have had a long trial in my practice, an
hold them in esteem as one of the best aperients I have e
found. Their alterative effect upon the liver makes th
an excellent remedy, when given in small dooks, for last
dysentery and distribus. Their sugar-coating makes th
very acceptable and convenient for the use of women a
children."

INTERNAL OBSTRUCTION-WORMS-SUPER Prom Mrs. E. Stuart, who proclines as a Physician and Midnife in Boston.

"I find one or two large doses of your Pitts, taken at the proper time, are excellent promotives of the natural services on when wholly or partially suppressed, and also very effect and to cleanes the stomach and expel worms. They are so much the best physic we have that I recommend no other to my patients."

CONSTIPATION - COSTIVENESS.

THE MATERIAL OF THE BLOOD — SCROPLIA — ENT.

SIPELAS — SALT RHEUM — TETTER — TUNOIS'
— RHEUMATISM — GOUT — NEUBALGIA.

From Dr. Excitel Hall, Philadelphia.

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